



**DELHI UNIVERSITY
LIBRARY**

DELHI UNIVERSITY LIBRARY

Gl. No. UG:253:NI

E7

Date of release for loan

Ac. No. 8166

This book should be returned on or before the date last stamped below. An overdue charge of one anna will be charged for each day the book is kept overtime

Rambles in Bihar १८८०



• HIS IMPERIAL MAJESTY

Rambles in Bihar 



HER IMPERIAL MAJESTY
QUEEN VICTORIA

Rambles in Bihar 



Litho in U.K.

Dedicated.

TO

His Honour

Sir Edward Albert Gait

K. C. S. I., C. I. E.,

Lieutenant Governor of Bihar and Orissa,

WITH HIS KIND PERMISSION,

AS A TOKEN OF

THE AUTHOR'S

Highest Regard and Sincerest Esteem

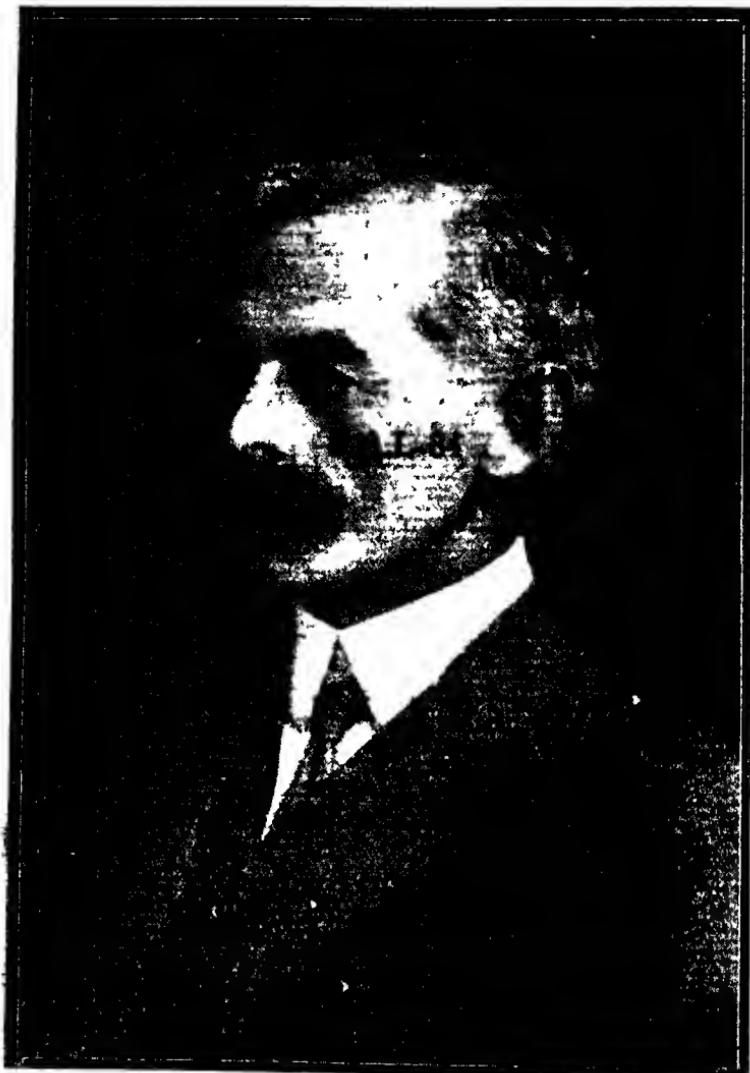
for his great interest in

THE ANTIQUITIES OF THIS PROVINCE

as well as

HIS DEEP ERUDITION AND SOUND SCHOLARSHIP.

Rambles in Bihar 



THE HON'BLE SIR EDWARD GAIT, K.C.S.I., C.I.E.,
President of the Council of Bihar & Orissa

Rambles in Bihar Vol. 9



LADY GAIT

Rambles in Bihar 



RAM GOPAL SINGH CHAUDHARI B.L.,
THE AUTHOR.

PREFACE.

In placing before the public this humble account of my rambles in Bihar the only apology that I can offer is the earnest desire expressed by a large number of my friends when a portion of it appeared in the *Express*. They read it with great interest and appreciation and insisted on my publishing it in the form of a book. Since my young days travelling has been a passion to me and the days I spent in my rambles are still so many green spots in memory's waste. In these pages I have tried to reproduce my recollections with as much accuracy and correctness as possible and I have taken pains to revisit some of the important places to refresh my memory and verify the accounts which I have revised. Pieces of information and other interesting details gathered subsequently have been incorporated. Some photographic illustrations have also been inserted which, it is hoped, will make the book more attractive. How far I have succeeded in my endeavour to make the book interesting, it is for my readers to judge.

In ushering the book into public existence, I have to place on record my grateful thanks to His Honour Sir Edward Albert Gait K. C. S. I., Lieutenant-Governor of Bihar and Orissa, for his gracious acceptance of my dedication of the book to him. His Honour is the Founder, Patron and President of the Bihar and Orissa Research Society and the keen interest he takes in the

(b)

antiquities and welfare of Bihar is a matter of common knowledge.

In the next place I have to give expression to my deep debt of gratitude to the Hon'ble Mr. Ernest Herbert Cooper Walsh I.C.S. C.S.I. J.P., Member of the Board of Revenue, Bihar and Orissa, Additional Member of the Imperial Legislative Council, an erudite scholar and eminent archaeologist, and Vice-president of the Bihar and Orissa Research Society, for the very able, learned and highly interesting Foreword that he has so kindly indited for the "Rambles." The Foreword has enhanced the value of the book a hundred-fold and will surely serve as a great encouragement to the author in his similar ventures in future. It is a matter of no mean satisfaction and gratification to me to find that the book has been so much appreciated by him. I cannot thank him too much for this great favour.

In conclusion, I have also to offer my sincere thanks to my friend Babu Mannatha Nath Dey B. L., for going through the final proofs and suggesting improvements to make the book more attractive.

Chaudharitola, Patna City, }
The 1st of October 1917. } ***The Author.***

FOREWORD.

Although, with the exception of the Temple of Buddh Gaya, the Tomb of Sher Shah at Sarsaram, and the Choti Dargah of Shah Daulat at Maner, Bihar possesses few historical buildings which can compare in point of architectural beauty with those in other Provinces, it is full of architectural remains of the greatest interest, and the sculptured records of the past, and its history goes back to the earliest times, and presents, throughout the length and breadth of the Province, a fruitful field for historical and archæological research.

The history of Bihar is the history of Aryan civilisation from its infancy.

A Province which is the birth place and the holy land of both the Buddhist and the Jain religions, which contains in Pataliputra the Capital of the Mauryan Empire and of the great Emperors Chandragupta and Asoka, which was for nearly a thousand years the metropolis of India, and goes still further back to the earliest ages of Indian history, going back to the Ramayan in the kingdom of Raja Janak and the birth place of Sita at Sitamarhi, and to the Mahabharat in the kingdoms of Magadha and Mithila and in the capital of Jarasandha at Girivraja, the old Rajgir, and in Gaya, possesses a place of Hindu pilgrimage from the earliest times ; such a country need not fear comparison in historical interest with any other part of India.

The author refers to the excavations that have been made by Dr. Spooner at Kumrahar of the

ancient Pataliputra. He is not prepared to accept Dr. Spooner's theory that the remains there discovered are those of the palace of Chandra Gupta Maurya, that it was a hundred pillared hall which was an exact copy of the palace of Darius at Persepolis, that it was built by Persian architects for Chandra Gupta, and also that Chandra Gupta was himself of Persian descent. He also publishes, as Appendices, certain articles which appeared in *The Express* on the subject.

I do not propose to discuss the point here, which is not necessary. The grounds on which Dr. Spooner bases his arguments are stated in the papers which he has written on the subject in the Journal of the Royal Asiatic Society.* I would merely remark that it is accepted by historians that there was a close connection between India and Persia in early times, and that this also very greatly influenced Indian architecture.

Sir Alexander Cunningham wrote twenty-six years ago that "the Persepolitan style must certainly have been previously introduced into India, by the Akhaemenian kings of Persia long before the time of Alexander. This point is proved by the prevalence of Persepolitan capitals and bases in every part of the country where remains still exist, from Kabul eastward to Bharhut and Buddh Gaya,"† to which we may add, Pataliputra, where a beautiful example of a Persepolitan capital was found by Colonel Waddell, and other places in Bihar. This does not, however, necessarily imply that stone architecture was previously unknown in India.

* (J. R. A. S. January & July 1915)

† Coins of Ancient India p. vii.

The existence of Palaces and Cities is referred to in the Mahabharat and the Ramayan, and remains of such early architecture still exist in the walls of cyclopean masonry of the ancient capital of Jarasandha at Rajgir.

It is to be hoped that future excavations and discoveries may throw some light on this earliest architecture of India, of which almost all traces have disappeared. Excavations at Rajgir, if successful, might lead to the discovery of some of the earliest records of Hindu civilisation. The site, however, presents peculiar difficulties. Excavations have already been carried out both by Sir John Marshall, and by Dr. Bloch, but without yielding any satisfactory results, the great extent of the area being against the discovery of remains at any particular spot selected, and the shallowness of the soil above the underlying rock being against their having been preserved.

In Northern Bihar, too, we have at Besarh in the Muzaffarpore District, the ancient Vaisali, the capital of the kingdom of Mithila, where extensive excavations and researches have been carried out by the Archæological Department with most interesting results, especially in the discovery of an extensive and most valuable collection of ancient seals.

The excavations of Pataliputra, at Kumrahar, are due to the munificence of Sir Ratan Tata, and those at Nalanda to a grant from the Royal Asiatic Society. The provision of funds for scientific excavation at Rajgir and other ancient sites in this Province, is an object which in view of the value of its bearing on ancient Indian History, it is hoped, will also appeal to the

(f)

generosity of wealthy men of this Province.

The excavations which have been and still are being carried out under Dr. Spooner at Bargaon of the ancient Buddhist Monastery of Nalanda will prove of the greatest interest.

To go even further back than prehistoric eras, to mythological legends, this Province contains at Mandar in the Bhagalpur District, the mythological site of the churning of the Ocean by the Gods, and the traditions connected with Gaya also go back to mythological eras, which shows that this part of India was associated with the earliest religious beliefs and traditions of the Aryans in India.

The references from the Ramayan and Mahabharat, to which the author refers on pages 22 to 24, and the summary of the researches on the ancient course of the river Sone which he gives in Appendix V, which shows that the Sone formerly ran south of Patna parallel to the Ganges, are very interesting.

I cannot agree with the author in his identification on page 60, of Silao as the site of the Buddhist Monastery of Vikramasila. There are no mounds at that place such as would naturally exist, if the monastery had been located there. It is also improbable that another large monastery would have been founded within a few miles of that at Nalanda. The site of the Vikramasila monastery has not yet been fixed, but other sites have been suggested, which I need not discuss here, and would merely observe that all the evidence is opposed to its having been at Silao, or in fact in that part of Bihar.

With reference to Atisa, the Buddhist hierarch

of Magadha, who ruled over the Vikramasila Monastery in the 11th century and who, at the invitation of the King of Tibet, visited that country and reformed the form of the Buddhist religion then prevailing there, to whom the author refers, it is interesting to note that his tomb still exists at Nye-thang in Tibet, and the paintings on it and on the walls of the chapel, which adjoins it, are the most artistic that I saw while in Tibet.

It is interesting to note that the twenty-eight days wrestling match between Jarasandha and Bhimsen at Rajgir, in which the latter ultimately defeated his opponent by advice given him by Sri Krishna, shows that wrestling was as generally followed in Bihar in the days before the Mahabharat as it has continued to be up to the present time.

As the author tells us (p. 68), *Pahalwans* still visit the *Akhara* and take the red earth to rub on and give strength to their muscles.

To come to Mediæval times, the town of Bihar was the capital of the Pal dynasty which ruled Magadha and Bengal for over two hundred years from the ninth to the eleventh centuries, during the latter period of which they also extended their empire over Northern India. The ramparts of their capital still exist. Bihar still continued to be the capital of Magadha until it was conquered by Bakhtiyar Khilji, about the year 1203 A. D. In the north the capital of Mithila was at Simraon, the walls of which now lie just within the Nepal border. But remains of that period survive throughout Tirhut.

Of Muhammadan remains the best known are the tomb of Sher Shah at Sassaram, which possesses

one of the largest domes in India, and is a beautiful example of the Pathan style of architecture, and the tomb of Shah Daulat at Maner, which is the finest example in the Province of the Moghul style of architecture, also the Phul Mahal and Dal-badal-Mahal palaces built by Akbar's General Raja Man Singh in the Fort at Rohtasgarh. The oldest buildings are at Bihar, the tomb of Saiyid Ahmad Pirpahar, built in 1336 A.D. and the Dargah of Malik Ibrahim Bayu who died in 1353 A.D. But there are mosques and other buildings of later date throughout the Province.

For the Sikhs Patna possesses a special interest as being the birth place of Guru Govind Singh, the tenth Guru, in 1660 A.D., and contains a Sikh temple built to commemorate the event.

But, apart from these well-known historical sites, there are sites and remains of archæological and historic interest scattered so generally throughout Bihar that there are few places where such are not to be found within the limits of an easy journey. The present book, in addition to giving information regarding local history and antiquities in a short and popular form, is full of interesting details and local traditions with regard to the places which the author mentions, which will be new to readers other than those of the immediate locality. It will, therefore, be of direct interest to all, and if it creates or stimulates in its readers an interest in the history and remains of their own locality, and leads to further enquiry and record on the same lines of matters of local interest, it will have fulfilled a valuable object.

* The archaeological remains in the adjoining Division of Chota Nagpur go even further back than those of Bihar, to the stone and copper ages and to the aboriginal races who inhabited India before the Aryan immigration. The researches in the burial grounds of an ancient race, which local tradition calls the Asuras, which have been recently made by Babu Sarat Chandra Roy, and their apparent connection with the copper age, are likely to prove of great interest.

These, as also the antiquities of Orissa, are, however, outside the objects of the author in the present book, which deals with Bihar. It is to be hoped that the author's example may lead to similar books being written for Chota Nagpur and Orissa, to make generally known in a popular form the antiquities and historical remains which also abound throughout those Divisions.

The numerous illustrations, reproduced from photographs, add to the interest of the book, and the author tells me that he intends to further add to these, should he publish a subsequent edition.

Books, such as this, which create and stimulate an interest in local history and antiquities fulfil a useful as well as a pleasant object.

It is for this reason that I have had much pleasure in complying with the author's request that I should write a short Foreword to "Rambles in Bihar", and I wish it success.

E. H. C. WALSH.

CONTENTS.

CHAPTER I.

	<i>Page,</i>
Patna City and its suburbs ...	1
Some Account of Ancient Pataliputra...	21

CHAPTER II.

Baikathpur	...	...	27
Bihar	...	...	28
Bargaon	...	...	33
Chandimau	...	...	34
Pawapuri	...	...	34

CHAPTER III.

Tetrawan	...	...	37
Ghosrawan	...	...	49
Giriak •	...	...	52
Silao	...	...	58

CHAPTER IV.

Rajgir or Rajagriha	...	...	62
Rajgir Hills	...	...	75

CHAPTER V.

Dumri	...	...	82
Ongari	...	...	82
Islampore	...	...	82

		<i>Page.</i>
Telhara	...	82
Beswak	...	85
Hilsa	...	85
Maner	...	86
Bhagwangunj	...	89
Sonmayi	...	90

CHAPTER VI.

Lath	...	92
Barabar Hills	...	92
Kawadol	...	95
Dharawat	...	96
Ghenjan	...	97
Tekari	...	97
Kauch	...	98

CHAPTER VII.

Gaya	...	99
Pretsila Hill	...	102
Bodh Gaya	...	102
Bakraur	...	103
Pragbodhi Hill	...	104
Ganas or Mora Hill	...	104
Sherghatti	...	105

CHAPTER VIII.

Wazirgunj	...	106
Dakhingawan	...	106
Orel	...	107
Hasra Kol and Sobhnath Hill	...	108
Bishunpur Tandwa	...	109

		<i>Page.</i>
Kurkihar	...	111
Kajur	...	112
Sitamarhi	...	112
Rajauli	... ***	113
Kakolat Fall	...	114
Aphsaur	...	114
Gurpa Hill	...	115
Manda Hill	...	115
Deo	...	115
Umga or Munga	...	116
Pachar Hill	...	116
Deokund	...	117

CHAPTER IX.

Arrah	...	118
Masar	...	119
Kath Brahmpur	...	119
Chainpur	...	120
Dumraon	...	120
Buxar	...	121

CHAPTER X.

Sasseram	...	126
Rohtasgarh	...	126
Dehri	...	127
Gupteswar	...	128
Deo Barunarak	...	128
Deo Markandya	...	128
Mundeswari	...	129
Baidyanath	...	129

CHAPTER XI.

	<i>Page.</i>
Sonepur	130
Ambika Sthan	132
Chupra	132
Selauri	132
Mahendra Nath	132
Revilganj-Godna	133
Manjhi	134
Thawe	135
Hathwa	135
Chiran Chupra	137

CHAPTER XII.

Bettiah	138
Luria Nandangarh	138
Luria Areraj	139
Motihari	139

CHAPTER XIII.

Hajipur	140
Vaishali	140
Muzafferpore	141
Sitamarhi	141

CHAPTER XIV.

Darbhunga	142
Madhubani	143
Rajnagar	144
Kuseswar Sthan	145
Mahishi	145
Simraon	146
Janakpore	147

CHAPTER XV.

			<i>Page.</i>
Monghyr	...	...	149
Sitakund	...	...	152
Chandi Sthan	...	...	153
Jamalpur	...	...	153

CHAPTER XVI.

Sultangunj	...	...	154
Bhagalpore	...	...	154
Mandergiri	...	...	155
Champanagar	...	...	156
Nathnagar	...	...	156

CHAPTER XVII.

Baidyanath—Deoghar	157
--------------------	-----	-----	-----

CHAPTER XVIII.

Kaluha Hill	...	...	162
Hazaribagh	...	...	164
Giridih	...	...	165
Pareshnath Hill	...	...	165

CHAPTER XIX.

Ranchi	168
--------	-----	-----	-----

CHAPTER XX.

Asurgarh	...	...	171
Benugarh	...	...	171

	<i>Page.</i>
Banjangarh	171
Jalalgarh	171
Sutligarh	172
Karhagola	172
Khagra	172
Manihari	173
Purnea	173

CHAPTER XXI.

Some General Observations About Subah Bihar 175

APPENDIX I.

Pataliputra Excavations	177
-------------------------	-----

APPENDIX II.

Archæology with a Vengeance	186
-----------------------------	-----

APPENDIX III.

The Bihar and Orissa Research Society	207
---------------------------------------	-----

APPENDIX IV.

An Account of Magadha	214
-----------------------	-----

APPENDIX V.

Ancient Course of the River Sone	218
----------------------------------	-----

List of Plates.

	NAME.	PAGE.
1	His Imperial Majesty King George V, Emperor of India ...	... Frontis- piece.
2	Her Imperial Majesty Queen Mary, Empress of India "
3	The Right Hon. Frederic John Napier Baron Chelmsford, P.C., G.M.S.I., G.M.I.E., L.L.D, Viceroy and Governor- General of India. ...	"
4	Lady Chelmsford	... "
5	His Honour Sir Edward Albert Gait, K.C.S.I., C.I.E., Lieutenant-Governor of Bihar & Orissa.	"
6	Lady Gait	... "
7	Ramgopal Singh Chaudhari B.L., the Author	... "

	NAME.	PAGE.
8	The wooden platform unearthed at Kumhrar. (Patna)	Page 2.
9	General view of an excavation at Kumhrar. (Patna.)	,,
10	The Pillar found in the excavation at Kumhrar. (Patna)	,,
11	Symbols on the base of the Pillar found in the excavation at Kumhrar. (Patna)	,,
12	The Oriental Public Library, Bankipore	10
13	The Granary, Bankipore. ...	,,
14	The Patna Collegiate School	12
15	River Side View, Bankipore	,,
16	Patna Training College ...	,,
17	The Patna High Court (East.)	13
18	The Right Hon. Baron Hardinge of Penshurst, P.C., G.C.B., G.M.S.I., G.C.M.G., G.M.I.E., G.C.V.O., I.S.O., Ex-Viceroy and Governor-General of India	14

	NAME.	PAGE.
19	Lady Hardinge ...	14
20	The Hon'ble Raja Hari Har Prasad Narain Singh of Amawan	36
21	Giriak Stupa ...	54
22	Makdum Kund ...	75
23	Maharaj Kumar Captain Gopal Saran Narain Singh of Tikari	96
24	General View, Budh Gaya	102
25	The Budh Gaya Temple ...	,,
26	Budh Deva ...	,,
27	Sobhnath ...	108
28	Buddha ...	110
29	View of Kurkihar-Parangana	111
30	Kurkihar-Parangana-ki-Murtis	112
31	Maharaja Kesho Prasad Singh Bahadur of Dumraon ...	120
32	Tomb of Sher Shah at Sasseram	126

(x)

	NAME.	Page.
33	Throne-room in Rohtasgarh Palace	,,
34	Maharaja Bahadur Guru Mahadev Ashram Prasad Shahi of Huthwa	136
35	Asoka's Pillar at Lauria Nandun Garh. (Champaran) ...	138
36	The Hon'ble Maharaja Sir Rameshwar Singh Bahadur of Darbhunga G.C.I.E. ...	142
37	The Hon'ble Maharaja Bahadur Sir Ravaneshwar Prasad Singh K.C.I.E., of Gidhaur ...	158
38	Shiri-ki-Murti	220

RAMBLES IN BIHAR.

CHAPTER I.

*Patna City and its suburbs with some account of
the ancient Pataliputra.*

Everybody knows that the province of Bihar abounds with places of historical, antiquarian and archæological interest and objects of curiosity and is a fruitful field for researches, affording the most interesting and instructive themes for contemplation and study. A complete history of Bihar giving accurate and detailed description of everything worth seeing and worth knowing, with an authentic and connected account of the events that have happened there from the earliest down to the present time, is not only a desideratum but an absolute necessity.

The task of writing such a history, and especially of establishing the Hindu chronology for the whole of India, though by no means impossible, is a very difficult one. There are ample materials from which a patient and persevering scholar can prepare a chronology of the Hindu period. So far as our province is concerned, fortunately the difficulties are more assumed than real. I hold with the great historian, the Hon'ble Mountstuart Elphinstone, that "the line of Magadha alone, besides receiving striking confirmations from various quarters, presents a connected chain of Kings from the war of the Mahabharatha to the 5th century

after Christ, and thus admits of an approximation to the principal epochs within that period."

The following places are worth a visit and I propose to give a brief account of the things to be seen there and other matters of interest connected therewith :—

THE EXCAVATIONS AT KUMHRAR.—The excavations at Kumhrar brought to light the existence of a hundred-pillared hall which was the throne room of the Maurya Kings.

Dr. Spooner set up a theory that the same was built by Persian architects and was an exact likeness or copy of Darius' palace at Persepolis in Persia; that Chandragupta built it and that he was a Persian and so was his Chancellor Kautilya (Chanakya) and that the art of stone-building was unknown in India before this time. The said conjecture of the learned doctor, who is in charge of the excavations, has been shown to be wholly unfounded and incorrect, in the article published in the Appendix under the heading "Archæology with a Vengeance."

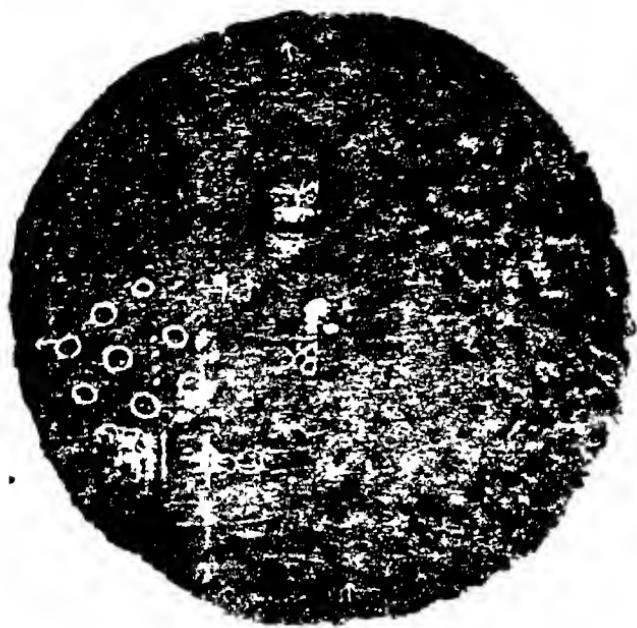
The opinion of Dr. Spooner has also been criticised and its hollowness exposed by other scholars and antiquarians. His Honor the Hon'ble Sir E. A. Gait, K.C.S.I., C.I.E., I.C.S., Lieutenant-Governor of Behar and Orissa, Patron and President of the Behar and Orissa Research Society, also does not endorse the said view and has doubted the theory propounded by the learned doctor.

Rambles in Bihar 



*The pillar found in the excavation at Kumbhar
(Patna).*





*Symbols on the base of the pillar found in the
excavation at Kumhrar (Patna).*

THE PANCH PAHARI.—A collection of five mounds that look like artificial hills on the southern-most border of the ancient Pataliputra. They represent the site of the 'Five Relic Stupas', which Asoka erected with exceptional grandeur. The Mahomedan historian of the time records :—" In the time of Emperor Akbar the component five elements were still apparent and called Panj Pahari. Before attacking the rebel army of Afghans in Patna, Akbar went out upon an elephant to reconnoitre the fort and the environs of the city, and he ascended the Panj Pahari, which is opposite the fort. The Afghans who were on the walls and bastions of the fortress saw the emperor and his suite as he was making the survey, and in their despair and recklessness they fired some guns at the Panj Pahari, but they did no injury to any one. This Panj Pahari is a collection of five *domes* (gumbaz) which the infidels in old times constructed with hard bricks (placed) in layers (or rows)." The five elemental towers were erected to represent the five elements. They were in a ruinous condition at the time of Houen Tsiang's visit.

CHOTI PAHARI—(Site of Upagupta's hermitage).—Upagupta was the high priest of the Buddhist Church who converted Asoka the Great to Buddhism and became his guide, philosopher and **Guru**. He exercised unbounded influence over Asoka and persuaded him to make a pilgrimage in his company to all the places associated with Buddha. He had pillars erected at every holy place with the canons and precepts of the Buddhist Church inscribed thereon.

THE AGAM KUAN.—(Old Agam Sar) is said to have been converted into *Narak* by Asoka to punish heretics.

A few paces to the north of the Agam-Kuan is the moat called Maharaj Khandha wherein were found traces of the great tower of the wooden palisade that surrounded the ancient city.

At a short distance to the east of this Khandha is Tulsi Mandai, the King's market place, at some distance to the south-east of which stood Amalaka stupa and Kukutram *Sangharam* (monastery), a pattern of majestic construction in which the Buddhist Church Council of the monks was convened by Asoka the Great, in order to settle the canons of a scripture and reform the abuses in monastic discipline. The Stupa and the *Ghanta* (or Gong) monastery also stood thereabout.

About a furlong to the north-east of this *busti*, is the holy place called *Brahmasthan*, which is pointed out as the site of the place where Pundit Moti Brahman lived and was killed. This Pundit was a staunch and orthodox Brahman who for a long time resisted the progress of Buddhism. It is said that he defeated all the learned Buddhist monks who were deputed by Asoka to argue with him on the comparative merits of the new religion (Buddhism and Hinduism). Asoka was so much exasperated by these defeats that he sent for a monk from Ceylon, who was the greatest scholar in the Buddhistic world at the time. When that Buddhist monk whose name was Asvaghosh

arrived, he stipulated with Moti Brahman that whoever was defeated would be beheaded then and there. Somehow or other this monk convinced Asoka that the Pundit was defeated, and thereupon had him beheaded in his own house. Ever since that time the orthodox Hindus have worshipped their martyr who was believed to have become a Brahma (Saint), and the place is thenceforth called **Brahmaстhan**. Even now the Hindus go to the place and offer homage and worship to the soul of the great Pundit who unflinchingly gave up his life in defence of the Hindu religion. Every Hindu who has any sense of gratitude left in him should worship the Brahma. It was owing to devout men like the Pundit that Sanatan Dharma (orthodox Hinduism) was preserved in tact even when Buddhism was made the State religion by Asoka and other Shudra emperors of India. The Hindus have so long preserved the memory of the departed saint, but it is feared that now the people are gradually forgetting their duty to him. The place is not so much frequented at present as it was before and the site of his once famous abode is only marked by a *pipal* tree and some earthen images placed beneath it ; whereas a nice temple and a fine **Muth** should have been erected over the place. It is hoped that the local Hindus who have forgotten the traditions attached to the holy place would do the needful at an early date, now that by careful researches we have been able to identify the place.

KAMALDAH—It is about a furlong to the west of the Gulzarbagh Railway Station just to the south

of Tulsi Mandai across the Railway line. Here is a big tank full of lotus which gives the name to the place. There are a few fine and interesting temples on the western side of the tank with an inscription on one of them bearing the name of "Pataliputra." This is the only building intact in modern Patna which contains the name of "Pataliputra."

The inscription of Samvat 1848 corresponding to A. D. 1791 containing the name Pataliputra refers to the well-known saint Sthulabhadra who was the seventh patriarch in succession from Mahavira of the early Jain Church. He lived in the first part of the third century B. C. He lived here for 12 years and died on this spot. The other Jain saint who died and was buried here was Sudarsan Swamiji. The place thus became sacred to the Jains. Their retreat and tombs became favourite places of Jain pilgrimage.

BHIKNAPAHARI—The mendicants' Hill. It was erected by Asoka the great for his half-brother Prince Mahendra who having turned a recluse was residing at Gridhrakut hill at Rajgir. Asoka prevailed upon him to come to Pataliputra and live there on a similar hill which he made for him. A clay image of the Gridhrakut hill is to be found on the roadside near this artificial hill which is still worshipped by low class people as Bhikna Kumar i. e. the mendicant Prince.

A large number of *stupas* or earthen mounds, now called *Mathni*, is still found in various quarters of the town.

CHORE SAR OR GAYAN Sar is one of the seven historical sacred lakes of Pataliputra. Up to this time people, specially women and children, bathe therein on the occasion of the Barni festival in the first part of the month of **Bhado**, when a **mela** is held here.

Near it is the Karbala and the Dargah of Shah Arzani, a pious Musalman Faqir, who died in 1623 A. D. This place is well known for the famous Moharram processions of Patna.

The mound on which stands the Dargah of Shah Arzani is the site of the famous Suganga Prasad Palace of Chandra Gupta.

BAWA PEAREY RAM-KI-BAG—This is a sacred place on either side of which there were two lakes, Shyam Sar (now called Sawain) and Ram Sar (now called Ramakatora). It contains the temple of the Goddess Shitala. On every Tuesday during the summer months a **Mela** is held here, and on the eighth day of **Chait** and **Asadh** a very large number of the citizens of Patna and Bankipore assemble to worship the Goddess of Small-pox and pass the day in this beautiful suburb of the City. Amusements and merry-making of various sorts, such as singing, dancing, reciting Hindi poetry and **Alha** anecdotes, etc., are resorted to.

THE BARI PATAN DEBI AND THE CHOTI PATAN DEBI are the presiding Deities of the city of Patna.

MANGLES' TANK :—One of the seven lakes of

Pataliputra. It was named *Seikh Mithoo-ki-garhi* after one Sheikh Mithoo who lived there during the latter part of the Mahomedan period. Mr. Mangles, a Collector of Patna, had it reclaimed and hence it is now called *Mangal Talao*. The Bihar Hitaishi Library, the Hughes Club and the Patna City School are built within the park surrounding the tank.

THE KILLA :—A Fort built by Sher Shah, now dilapidated.

THE MADRASA MOSQUE—Built by Saif Khan, a nobleman of Shah Jahan's court, in 1626 A. D. Near this place is the compound of the Chauk Thana and Jhowgunj Bench where originally stood the famous building called Chehal Satoon or the forty-pillared hall in which Farrukshyar and Shahzada Ali Gauhar, better known as Shah Alum, were first of all proclaimed kings and whence they proceeded to Delhi to ascend the Meghul throne. It was in this palace that Nawab Hayabat Jung, father of Sherajuddowla, was murdered, while sitting on the Gadi as Governor of Bihar under his father-in-law Nawab Ali Vardi Khan. His wife, Chimni Begum, lies buried under a small mausoleum in Mahalla Arfabad whilst he himself was buried in Mahalla Begumpore in a beautiful and imposing mausoleum inside a garden which, though now in ruins, is still extant and worth seeing.

BEGUMPORE—It is so named after the said Chimni Begum. Besides containing the tomb of

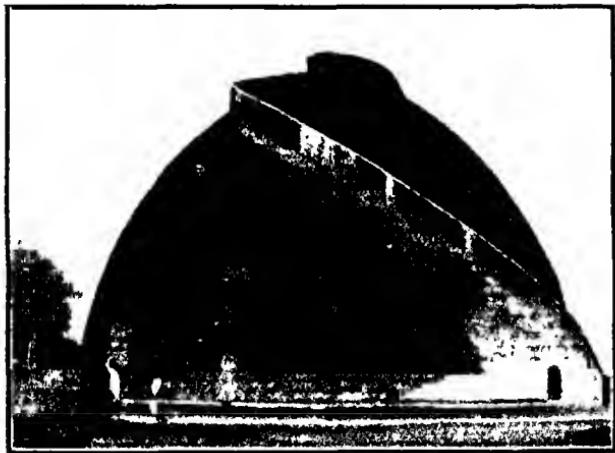
Nawab Sherajuddowla's father, it contains another of the seven lakes where *Barni Mela* is held in the latter part of *Bhado*.

HARI MANDIR—This is the place where Sri Guru Gobind Singh, the tenth and the last Guru of the Sikhs, was born and brought up during his infancy. It was he who converted the Sikhs from simple Sadhus to a war-like nation. He was a born general possessed of consummate skill and martial spirit. He allowed his sons to be walled up alive and himself fell fighting in a war with the Musalmans in the Deccan, but never acknowledged the supremacy of Mahomedanism. He lived and died for his country and religion. The Sikhs call Patna, Patna Saheb, and look upon it as a place of pilgrimage. The wooden shoes called *Kharauns* as well as the leather shoes of the *Guru* and his sword and other weapons besides his signature on a copy of the *Granth Saheb* are still to be seen here. *

PADRI-KI-HAVELI—This is the oldest cemetery of the Roman Catholics at Patna built by the Dutch in 1772-1779.

THE CEMETERY :—Close to the Patna city dispensary is the place where about 200 Europeans were massacred by Don Somru, a Portuguese deserter of the British army, who was then in the service of Nawab Mir Kasim and who subsequently founded a principality in the up-country. The corpses were all thrown into a deep well over which a high *minar* was erected afterwards.

Rambles in Bihar 



THE GRANARY, BANKIPORE.

Rambles in Bihar 



The Oriental Public Library, Bankipur.

THE OLLENDEZ-KA-POSHTA was the Hollander's Kothi on the river Ganges. THE BEGUMA-KI-HAVELI was used as a prison house for those who defaulted to pay Government revenue and other dues during the early British administration in the latter half of the 18th century.

BABUA BAIJNATH-KI-THAKURBARI—A famous temple where a pond used to remain filled with oil for lighting a torch by all those who visited the temple in the evening and where every one used to get a seer in weight of *ladoo* as *prasad* every day throughout the year. All these have become things of the past, but the temple still exists though in a delapidated condition.

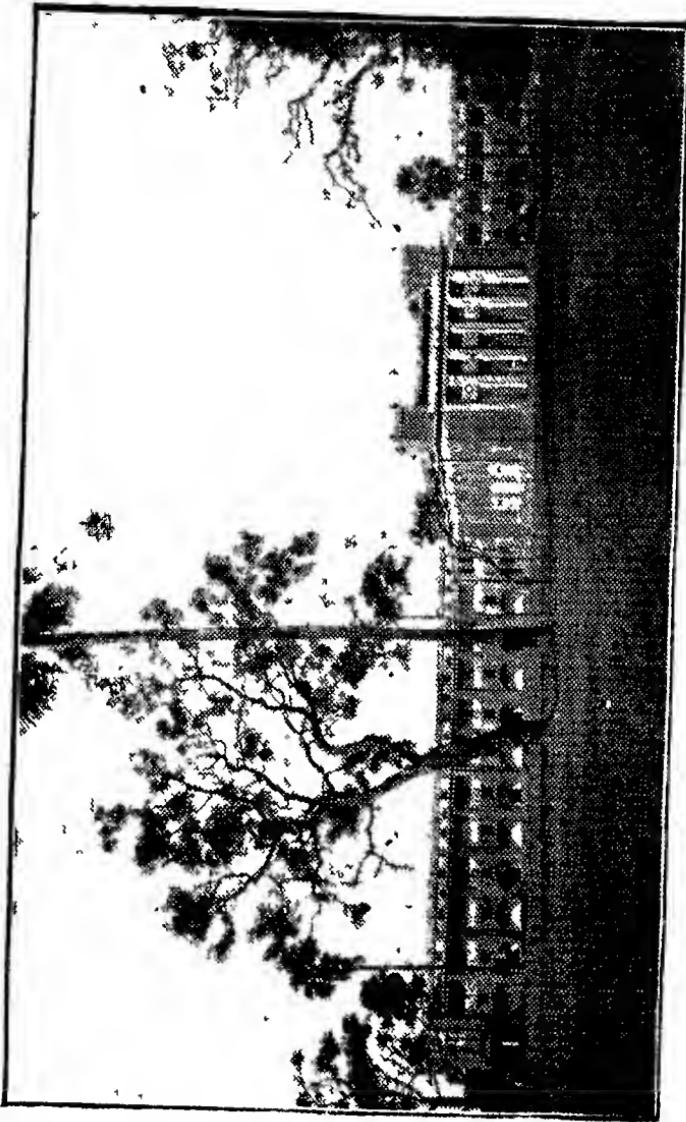
There are a few other buildings that may also be conveniently mentioned here, viz : (a) The Ambar Masjid, built by Malik Ambar in the reign of Aurangzeb. (b) The Shrine of Pir Bahor built 257 years ago. (c) The mosque built by Fakharuddaula at the Chauk in 1720 A. D. (d). The tomb of Saadat Khan, north-west of the Patna City Railway Station, adorned with latticed stone work. (e) The Patna College. The main building of this College which lies in the middle was built as a private residence by the Dutch. The Eastern, Western and Southern wings have been added during the last 30 years. The civil courts were held in its premises from 1857 to 1862 when the College was established therein.

Of the existing buildings in modern Patna, the handsomest is the tomb of Nawab Zainuddin.

alias, Hayabut Jung who was murdered in 1748 and the oldest monument is the mosque of Sher Shah (1540-1545). The stone mosque or Musjid Sangi, otherwise called PATHAR-KI-MUSJID is next in age, having been built in (1626-1627) A. D.

PATNA—From the 1st of April 1912 Behar having become a separate and a self-contained Province under a Lieutenant-Governor with Executive Council, and Patna, its Provincial Capital, a large number of beautiful and grand buildings have been and are still being erected in the area to the west of Bankipore that has been acquired for the purpose. The area occupied by the new capital has been given the name of Patna, while Bankipore and Patna City are the names given to the western and eastern portion of the old town respectively. In other words, the old town of Bankipore and Patna City retain their names as before. A number of public buildings such as the Patna Collegiate School, the Patna Training College, the Patna Training School with their hostels and quarters for the professors and teachers have been newly erected, while there have been large additions and alterations in the Temple Medical School and Hospital at Bankipore. The Behar Engineering School and the newly constructed palace of the Hon'ble Maharaja Sir Rameshwar Singh Bahadur C. C. I. E. of Darbhanga on the right bank of the river Ganges are admirable and grand buildings. A charming view of the lofty palace is to be had from the river. It displays the great æsthetic taste of the Maharaja Bahadur and extorts praise and admiration from

Rambles in Bihar 



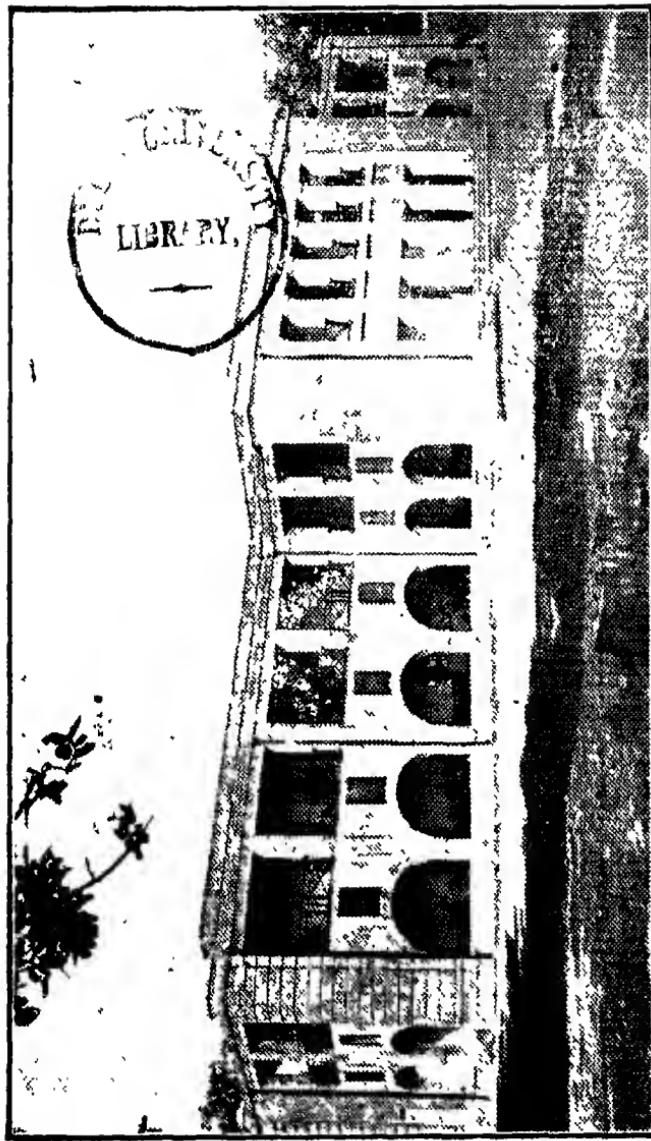
JAINA (COLLEGIALE) - HOOT

Rambles in Bihar 

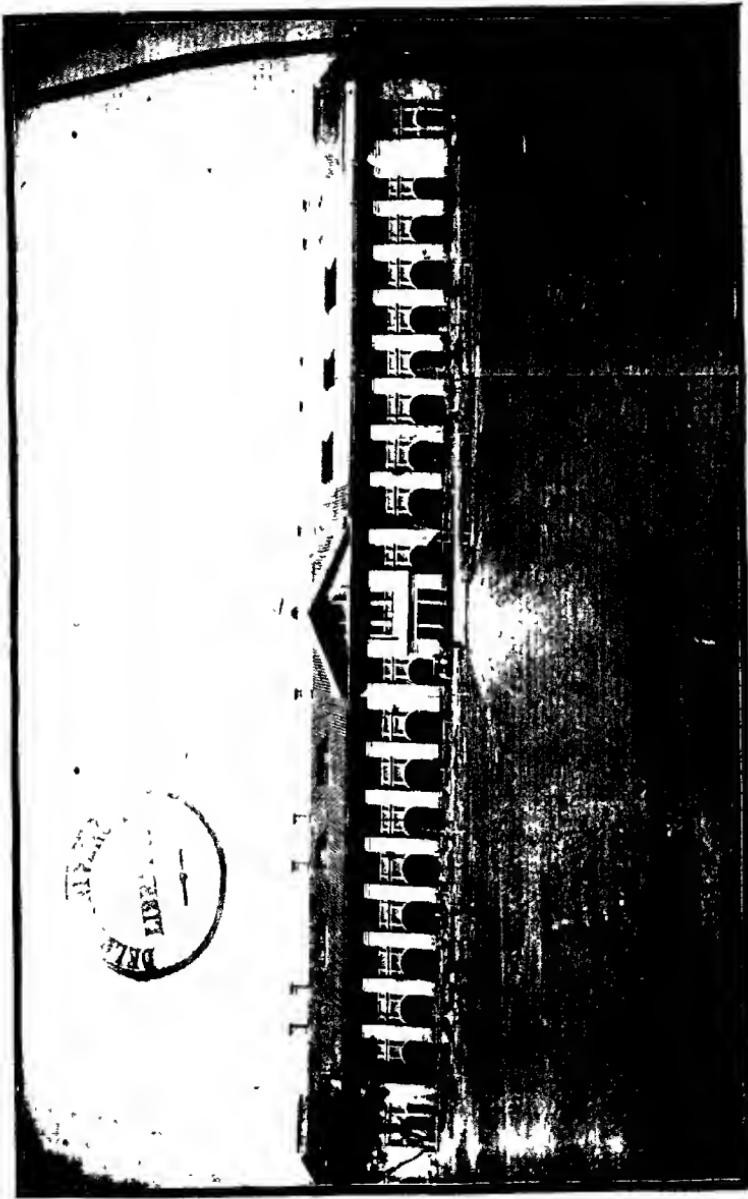


RIVER SIDE VIEW BANKIPORE.

Rambles in Bihar 



PATNA TRAINING COLLEGE



beholders. A very large number of buildings and residential houses and quarters are being built in the new capital for two or three miles to the west of the Patna-Gaya Road. The most important of these buildings are the High Court of Judicature, the Government House, the Council Chamber, the Secretariat, the Post and Telegraph Office.

The foundation stones of the High Court buildings and the Council Chamber were laid on Monday the 1st December 1913 by His Excellency the late Viceroy and Governor-General of India, Lord Hardinge of Penshurst, who visited Patna three times.

The opening ceremony of the High Court Buildings on their completion, was also performed by the same august Viceroy in a grand Durbar held for the purpose on Thursday the 3rd February 1916, but the High Court of Judicature formally commenced work from the 1st of March 1916.

The other grand public buildings are not yet opened. On account of the accursed gigantic war in Europe the construction of those buildings commenced late and could not be pushed on for want of sufficient funds. They are however now nearing completion. The Patna University buildings have not been commenced for the same reason. In gratitude for all that Lord Hardinge did for Behar the people have perpetuated his memory by erecting his statue and constructing a park which they have named after him. The unveiling ceremony of the statue was performed by His Honor Sir E. A. Gait,

K. C. S. I., C. I. E., Lieutenant-Governor of Behar and Orissa on 31st January, 1916. It stands on a high pedestal erected within Hardinge Park, about a furlong to the north-west of the Bankipore Railway Station. This is the first and only statue yet erected in Patna and has cost about a lakh of rupees.

In the course of a few years, a number of splendid houses, parks, tanks, gardens, canals, museum and library and other public buildings and statues are sure to adorn the capital town worthy of the Province of Behar and Orissa. Even now a walk in the capital area is most pleasant and refreshing.

Of the Hindu Temples and Thakurbaries the images of the two **Patan Debies** have been existing from remote ages, though their temples are modern, having been built and repaired from time to time. Besides these, there are a number of other Mandirs and Thakurbaries, such as the Bari Mandir, the Chhoti Mandir, Satya-Narayanji-ka-Mandir, Gopinathji, Govindbagh, Shivala of Gauri Shanker Mahadeo at Gaighat, etc., etc. In Bankipore we have the Shivala of Jugeshwar Nathji at Adalat Ghat and the Thakurbari of Baba Bhisham Dasji in Mahalla Backerganj. This Thakurbari, though not very old, has got a very good reputation, as Bawa Bhisham Das, one of its Mahants, was a great **Sadhu** and **Sidha Purush** of our time. It is greatly patronised and frequented by all classes of Hindus even now.



THE RIGHT HON. BARON HARDINGE OF PENSHURST,
1st B.C., G.C.B., G.C.M.G., G.M.I.E., G.C.V.O., I.S.O.,
Lieutenant Governor and Governor-General of India.

Rambles in Bihar 



LATE LADY HARDINGE.

The present fort of Patna was built by Sher Shah and a *Shahar Panah* was built round the city. Azimusshan, grandson of Aurangzeb and father of King Farrukhshyar, lived at this place for some time and was its Governor and made considerable improvements in the city walls, the fort and the moat from Purab Darwaja to Pachhim Darwaja. These two gates do not exist now but the spots are marked by tablets of black-stone handsomely carved. The walls have disappeared. In 1704 the prince named the city after himself, Azimabad, which he aspired to make a second Delhi. There are four high mounds which mark the four corners of the fortifications. The road from Begumpore Railway Station to Purab Darwaja runs by the side of the old walls. Similar is the case of the road from that Station to Gulzar-bagh Railway Station.

Going eastwards from Patna City by the Badsahi Road we come to Bagh-Zafer-Khan, a quarter in the eastern suburb of the city, where people sentenced to capital punishment met with death during the Mahomedan rule. Traces of a Bhakshi-Ghar (house wherein criminals were burnt) and a Sooli-Ghar (house wherein criminals were scaffolded) are still to be seen on the eastern outskirts of this place.

About a mile to the east of this place we come across Raja Ram Narayan's garden. It is the biggest garden in Patna. There is a very huge and deep well in it from which water is drawn by sixteen *Motes* (leather buckets for raising water) at a time,

and although it has been going on for over 150 years, the water of the well has never fallen short. In Simli, another suburb of the city, there is a garden called *Guruji-ka-bagh*. It is said that Guru Tej Bahadur, the ninth Guru of the Sikhs and father of Guru Govind Singh, halted here for a few days on his way to Bengal. The garden belonged to a Mohamedan Kazi, the remains of whose house still exist near this place. The trees were all dry when the Guru entered it and passed the night therein beneath a dry tamarind tree. Next morning the people were surprised to find the trees becoming green and full of sap. On the matter being reported to Kazi Saheb, he came to the spot and found the report correct. Thereupon he begged the Guru to accept the garden as a present from him and the offer being thrice repeated, the Guru Saheb accepted it. Thenceforth the said garden became the property of the Sikh Guru-Dwara and got this name. The Guru is said to have planted a *nimdatwan*. (twig of a *nim* tree with which he washed his teeth) there about ten feet away from the aforesaid tamarind tree, and it took root. Both the tamarind and the *nim* trees still exist and *pucca Chabutras* have been built beneath them. Three or four times a year the religious processions of the Sikhs go to this garden from the Guru-Dwara (Harmandirji). A few miles further east, on the main road, there is a fine *Baoli* constructed by Babua Baijnath, inside a mango tope, while on the northern side of the road opposite the same there is a flower garden and fine *Shivala* built by him. This *Baoli* is worth seeing. It is a curious construction in this

part of the country. About two miles to the east of Fatwa, there is a very dangerous whirlpool in the river Ganges, called *Kauriakhar*. From time immemorial this place is said to be haunted by a devil or evil spirit that causes the ruin of all boats passing up and down the river unless duly propitiated by the passers-by. It is customary for the boatmen to throw handfulls of *Kauries* (shells) into the river at this place, to be allowed to pass on safely. That has given it the name *Kauriakhar* (*khal* or creek into which *kauries* are thrown). There the right or southern bank of the river is very high. Near-by stands an old *Bar* tree underneath which Sayains (Muselman Faqirs) beat a drum whenever wayfarers are seen passing by the road close to it and get a pice from each. This *Bar* tree is therefore known as *Danke-ka-Bar* and is said to be four or five hundred years old.

A mile to the north of this station and three miles east of Patna is the village called Jethuli which contains two Mahomeden tombs, called the *Kachi Dargah* and the *Paki Dargah*. The former is the tomb of Hazrat Shahabuddin, popularly known as Jagatjot, who flourished about six hundred years ago. He was the maternal grandfather of Shah Makdum and a contemporary of the great Persian poet Shaikh Sadi. The other is the tomb of Shah Adam Sufi. The pious people assemble there every Thursday and an annual fair is held on the 21st day of Zikad, the 11th month of the Mahomedan year. There have been $3\frac{1}{2}$ Mahatmas in Patna who are famous for their great piety and pre-eminent merit. They were Bawa Ridhnath (a

Kantata, Jogi), Bawa Bhawanipuri (a Sanayasi) and Bawa Peyare Ram (a Bairagi). The first had his *Math* in Mahalla Chaudhritola, the second had his *Asthan* in Mahalla Nanmuhan, and the third had his *Ashram* in an Upaban near Kumhrar. These three sages possessed miraculous powers and were *Sidh Purush* out and out. Besides these, there was a Musalman Faqir named Shah Arzani who was only half *Sidh* and who had his Dargah in Mahalla Sultanganj. They all flourished during the latter half of the 16th and the first quarter of the 17th century A.D. and were contemporaries. They excelled each other in showing *karamats* (supernatural power) and performing miracles.

]
I have already mentioned the site of six lakes out of seven that adorned the city from pre-Budhistic times. I have not been able, so far, to find out the site of the seventh lake, but my idea is that Bhanwar-Pokhar near Sabjibagh, may have been a remnant of the same.]

The Mahalla now called Arara, by the side of the Collector's Bungalow, is to my mind a corruption of the word Araha (holy place) where the river Sone (Hirannybha), fell into the Ganges, while a branch of the same passed midway right across the city from west to east. That is why we find the *Jalla* (water-logged area) stretching between the *basti* portion on the north and the E.I.R. line on the south. Excavations by Colonel Waddel brought to light *pacca ghats* near the Railway line and that fact combined with the Sone sands all over the

place and the general configuration and tradition of the place leave no room for doubt on that point. The city was nine miles in length, east to west, and only three miles in breadth, north to south. It was bounded by rivers on all the four sides, viz., Ganges on the north, the Sone on the west and middle, and a small river on the south and east. This rivulet has now dried and silted up. The city was interspersed with canals and water channels over which boats and barges plied. That made it most picturesque and beautiful. It was famous for its flowers and flower gardens that gave it the names of Pushpapur and Kusumpur.

The people of ancient Pataliputra as described by eye-witnesses are said to have been very honest and straight-forward. Theft was unknown. Gold rings or money left even near the much-frequented wells are said to have been found after several days lying in the same place where they were left. People used to sleep at night with doors open. They generally used to wear white clothes. Fine silk cloth was very much in use. Gay people used to adorn their foreheads with sandal and were very fond of songs and amusements. From the earliest Hindu period, Pataliputra was famous for its great fair or festival called *Madanmahotsava*. Both the king and the people took part in the rejoicings. This fair lasted for two months, viz., *Fagun* and *Chait*. During this festival or *mela* no pains were spared in decorating the city. People used to go to the suburbs and the garden-houses and there pass the time in merry-making, such as nautches, singing parties, etc. Up to this

time the people of Patna observe the said festival during the said months, especially in the month of *Chait* when *swangs*, nautches of boys, Kathaks and dancing girls are brought into requisition. Patna is still famous for *Chait ka nautch*, though the name *Madanmahotsava* is no longer in use. RATHJATRA MELA (car festival) was even then very much in vogue. The people were very hospitable and truthful. There were hospitals not only for the use of the poor and the destitute but even for animals. In short, they were great in war as well as in peace. They were fond of learning and the fine arts and knew how to enjoy life as good and worthy citizens. Very many people kept birds, like *Tota*, *Maina*, etc., that spoke like human beings and were the wonder of the world outside India.

SOME ACCOUNT OF ANCIENT PATALIPUTRA.

FROM the account given of the old course of the river Sone (vide Appendix) it appears that two rivers flowed by Pataliputra viz the Ganges on the north and the Sone on the south. "The courses of the Ganges and Sone," says General Cunningham, "would thus have been nearly parallel for many miles, and in this narrow tract lying between the two rivers, was situated the famous city of Pataliputra or Palibothra, the capital of the Gangetic Provinces."

Mr. Beglar attempted to show that the river Erannoboa of the Greeks was the river Gunduck but General Cunningham and Mr. Ravenshaw have conclusively proved that it was the river Hiranya-baha which was another name of the river Sone.

According to Patanjali, the city of Pataliputra was actually on the Sone (Anu Gangam Pataliputram).

Strabo on the authority of Erastosthenes states the distance of Pataliputra from the mouths of the Ganges at 6000 stadia and that the river flowed "Past Palibothra, a very large city." He further states that "it is situated at the confluence of the Ganges and another river; that it is in length 80 stadia (upwards of nine miles) and in breadth 15 stadia, i.e., $1\frac{3}{4}$ miles. It was surrounded by a ditch 30 cubits deep and the walls were adorned with 570 towers and 64 gates. It is in the shape

of a parallelogram surrounded by a wooden wall pierced with openings through which arrows may be discharged. In front is a ditch which serves the purpose of defence and of a sewer for the city."

Pliny says that Palibothra was situated 425 Roman miles below the junction of the Ganges and the Jumna.

According to Arrian, Pataliputra was situated on the right bank of the Ganges, and at the confluence of a large river.

From Valmiki Ramayan we learn that when *Rishi* Vishwamitra went with Shri Ramachandra and Lakshman from his hermitage at Sidhashram (which was two days journey to the south of the river Gunga) to Mithila, they had to cross the river Sone on their way and passed the first night on its bank ; that from this spot the hills of Rajgir were clearly visible. Now Mr. Beglar has shown that as a matter of fact the hills are visible from Sonmayi on the road from Rajgir to Patna. Excavations at this village and the *jhil* to the north all go to show that once the river Sone flowed past this village. He conjectures, and I think rightly, that the party of Shri Ramachandra halted for the night here. It is actually one day's journey from the river Ganges at Patna from where people, then as now, crossed over the Ganges to Hajipur formerly called Rambhadr. The Ramayan describes their journey in clear and unambiguous language. It says that after passing the night on the banks of the river Sone, where the

saint Vishwamitra on an enquiry from Shri Ramachandra told him all about the city of Gribraj and the five hills that surrounded it ; they crossed the river in the morning and reached the banks of the river Ganges by sunset. Here again they halted for the night and early next morning they crossed the Gunga on a new boat and went to Vaisali the same day.

From the above account no doubt remains as to the Sone then flowing eastwards, a day's journey to the south of Patna. Of course Pataliputra was then not in existence but people lived on the bank of the river Ganges and this was the place through which people from Magadha side, crossing the Ganges, went over to Vaisali and Mithila and vice versa.

The fact that this journey was from the south and they crossed the Sone on the way, at a place from where Rajgir hills were clearly visible, leaves no room for doubt as to the then channel of the old Sone. No other course would be compatible with the facts and circumstances mentioned above and satisfy all conditions.

Then again, the Mahabharat also recites that Shrikrishna Chandra, Bhimsen and Arjun, while going to Jarasandh, travelled via east Koshala and Mithila, and crossing the river Gunga and then river Sone, reached Gribraja, the mountain-girt capital of Jarasandh. Buddha also while going to Vaisali on his way to Kushinara where he died crossed the river Sone and Gunga at Pataligram

where the foundations of a city were being laid and prophesied the future greatness of this would-be city and the dangers that threatened it. Thus from the time of the Ramayana and the Mahabharat, down to the last journey of Buddha, the way to Rajgriha from Mithila and Vaisali, and vice versa, lay across the river Sone via the site of Pataliputra where lay the ferry that took people to the other side of the Ganges.

Thus though Pataliputra was not founded till then, the site over which it was subsequently built, on account of its unique position had the honour of a visit amongst others, by the following personages also :—(1) The party composed of Shri Ram Chandra, Lakshman and the sage Vishwamitra in company of a number of holy anchorites. (2) The party composed of Shri Krishna Chandra, Bhimsen and Arjuna. (3) Buddha and his disciples.

Pataliputra now lies buried within the modern city of Patna and Bankipur. It was founded in the 5th century B.C. and was the metropolis of India for about a thousand years. The palaces of its kings lay to the south. Asoka's palace extended from the mound called Chhoti Pahari to Kumhrar with a north-eastern extention through Bulandi, Sandalpur and Bahadurpur as far as Pirthipur. With the surrounding buildings and grounds, it covered an area of over four square miles ; it was cut off from the city by water channels, small arms of which seemed to have penetrated the palace grounds ; and both the palace and those water channels were fortified by palisades. I may

however here mention that there are very strong grounds for believing that about half a mile of the old city in breadth, from north to south, has been swept away by the Ganges.

From an account given of Pataliputra by a Chinese officer between A.D. 222 and 280 we know that the city of Pataliputra was still flourishing as the capital of a great kingdom during the 3rd century of the Christian era. From Fa Hian we learn that when he visited Pataliputra during the period from 400 to 415 A.D., the palace was already existing. It seems probable that the decline of Pataliputra was due to the fall of the great Gupta dynasty and the consequent removal of the seat of Government to another place. In 637 A.D. Houen Tsiang describes the city as having been deserted for a very long time. On the north side only, and close to the Ganges, there was still a small town containing about one thousand houses. After this date nothing whatever is known of Pataliputra until the time of Sher Shah, when it is mentioned as a small town dependent on Bihar, "which was the seat of local government." From the beginning of the ninth century A.D. Behar, which was then called Udandapur Bihar, was the chief city of Magadha during the whole time of the Pal dynasty down to 1200 A.D., when the Muhammedans conquered Magadha and made Behar the seat of Government. We know that Behar remained the seat of the Muhammedan government of this Province from 1200 A.D. to 1541 A.D. when Sher Shah visited Patna. He built the fort and the restoration of the city, which had however retained the

name of Pattana, took place. From an inscription at Ghosrawan we know that Behar had already supplanted Patna in the time of King Yaso Varma who reigned from A. D. 730 to 750. So it is probable that from the fall of the Gupta dynasty in about 475 A. D. down to A. D. 1541 the old city of Pataliputra, latterly called "Pattana", continued to exist as a small and unimportant town, the word "Pattana" merely signifying "the city," that is "the metropolis". It had the name only without the substance. King Ajatsatru had at first built a fortress there on the southern bank of the river Ganges in order to hold in check the powerful Lichchavi clan to the north of that river. From here he conquered the kingdom of Vaisali, then ruled by his own father-in-law. Subsequently either he or his grandson Udayaswa built the city which was named Pataliputra, after the name of the village Patali that existed there from before. It has seen many vicissitudes. It has risen and fallen several times. It is one of the oldest cities in existence. By the grace of God it has once more become the capital, if not of Bharatvarsha, still, of the Province of Behar and Orissa. May God preserve it and restore it to its ancient glory and world-wide fame.

CHAPTER II.

PATNA DISTRICT.

Baikathpur, Behar, Bargaon, Chandimau and Pawapuri.

BAIKATHPUR.

A place of great sanctity and antiquity on the river Ganges about sixteen miles to the east of the Patna City. It contains a very big ancient temple of Lord Shiva with a spacious compound containing a number of pucca buildings and verandas for the accommodation of the large number of pilgrims who frequent the place all the year round. On special days of festival, such as Shivaratri, Basant Panchmi, and Bhadra Baruni, people muster strong and a regular *mela* takes place. Like Kashi, Vaidyanath, Rameshwaram, etc., etc., a large number of Pandas or priests officiate and secure Yajmans. It was at this place that the mother of Maharaja Man Singh of Amber breathed her last and was cremated, when the said Maharaja on completing the term of his Viceroyalty of Bengal and Bihar and finally crushing, defeating and reducing the Afghans to submission in 1592 A.D. was on his way back to Delhi. The present temple was repaired by him about three hundred and twenty years ago and is situated in a lonely and beautiful place which goes by the name of, and resembles, *Sharkhand* (wooded place, full of bushes).

BIHAR.

Hilsa, Nanan, Giriak, Pawapuri, (the place where Mahabira, the founder of the Jain religion, died), Silao (famous for its fine *Chura* and *Khaja*, containing the monastery of Bikram Sila) and many other places in the town and sub-division of Bihar should also be visited. They are full of Buddhistic and other relics, images, idols, statues, ponds, and lotus tanks.

Bihar contains numerous remains of which the most ancient is a sandstone pillar fourteen feet high, containing two inscriptions of the Gupta Dynasty, viz., (1) of Kumar Gupta's time (413-455) and (2) of Skanda Gupta's (456-480).

About a mile to the west of the town is Maghra, which contains the temple of Goddess Mata Maya. People afflicted with small-pox make a vow to offer *puja* to this goddess and go there to worship her. Inside the town itself there is the *Mazar* of Shah Makdoom Sharfuddin, a renowned Mahomedan saint, who died here in 1379, and his tomb was built in 1569 A. D. In this *Mazar* two Hindu *faqirs* also lie buried. Then, there are the remnants of the Old Fort of Vihara on the river Panchane. The foundation of the ramparts is about twelve feet in breadth and extends over a pretty large area. It was a seat of the old Pal dynasty that ruled Magadha and Bengal for over 200 years in the 9th, 10th and 11th centuries A. D. Gopal began his reign from about 850 A. D. Dharampal succeeded him and his successor Devapal who

ascended the throne about 900 A. D. is said to have conquered the whole of Northern India from the Himalayas to the Vindhya-chal and as far as Assam to the east. Two Kings succeeded him, and then we come to Rajpal who was still the master of all Northern India and held Kanauj under his sway when Mahmud of Ghazni invaded India and came to Kanauj. After the retreat of Mahmud, Rajpal's successor Manipal founded a new capital at Bari about 1026 A. D. He reigned for 52 years and extended his supremacy as far as Orissa in the south. He was, however, the last great king of the dynasty. After him, the Sen Rajas of eastern Bengal gradually rose in power and extended their dominions westward until they were masters of all Bengal.

Midway between Bihar town and Maghra there is a detached hill on which Buddha lived for some time, and after his death a monastery, called the Kapotica or pigeon monastery, was built thereon. Houen Tsiang visited this monastery. The hill is now called Pir-pahari and is crowned by the Dargah or mausoleum of Malik Ibrahim Bayu, a great saint who died there in 1353 A. D. The oldest tomb in Behar is that of Syed Ahmed Pir-pahar built in 1336 A.D.

Behar was the capital of Magadha which was captured by Bukhtiyar Khilji about A.D. 1203. In one of the Gaya inscriptions Magadha is designated as 'Udandapura-des.' As this inscription is dated **Bikram Samvat** 1429 and twice mentions the name of Firoz Shah of Dehli in whose time Behar

was the capital of Magadha, there can be little doubt that 'Udandapur' must have been the true name of the city. It is also mentioned as 'Otanta-pura' by some writers. The Mahomedan historian Minhagus-Siraj in his account of the capture of Behar town mentions its name as 'Adwand Behar.' "The greater number of the inhabitants of that place were Brahmans and the whole of these Brahmans had their heads shaven, and they were all slain. There were a great number of books there, and when all these books came under the observation of the Musalmans, they summoned a number of Hindus that they might give them information respecting the import of those books ; but the Hindus had been killed."

This was the end of the famous monastery of Udandapura or Vihara, of which not a trace now remains save the name of 'Dand-Bihar.' This monastery was inside the fort. In fact the whole fort and city was a Madrasa or College, the word 'Vihar' in the Hindu language meaning a 'College.' The place is still known as 'Dand-Bihar' which is only a corruption of the original name 'Udandapur Vihar.'

There are several Buddhist buildings on the low flat-topped hill to the west, more especially on the site where the tomb of Mahomed Bayu now stands. A thousand feet to the north of it there is a square platform of bricks, which must once have formed the plinth of either a temple, or a stupa. Houen Tsiang describes this hill as an isolated hill, covered with numbers of Viharas

and holy temples, on which sculpture had displayed all its wonders, at two or three *li* to the south of the Kapotica Sangharama or Pigeon monastery, which has been identified with the Buddhist ruins at Sohdih or Soh-Serai to the north of Behar. The side of this hill was cut into terraces, and beautiful flowers adorned its summit. In the centre of its levelled top, there was a Vihara, enshrining a statue of Avalokiteswara. Although the figure was small in size, its look of divine majesty inspired respect. The left hand held a lotus and over the head there was a figure of Buddha, which is the usual representation of the Bodhisatwa. The statue was held in such great respect that people flocked from all parts to make known their vows and present their offerings.

Besides the tomb of Makhdum Shah which is held in great veneration by the local Mahomedans who assemble there every year to celebrate the anniversary of his death, there is another Durgah called the Chhoti Durgah which is also greatly resorted to and is held in much veneration. This is the shrine of Badruddin Badr-i-Alum, a famous saint of Chittagong, who settled in Behar and died there in 1440. Women possessed of ghosts (*Bhoot*) assemble at this Durgah with a view to get rid of them. There are two ancient mosques in the town that deserve mention. One of them is called the Juma Masjid. It was built by Ikhtiyar Khan, an eunuch and vakil of Said Khan, Governor of Bihar from 1595 to 1601, in the time of Akbar. Another mosque was built by Habib Khan, an Afghan of the Sur clan, in 1637 almost entirely of Buddhist

materials. In the town itself the most remarkable building is a huge inn, called Bayley Serai, erected about forty years ago. The dispensary is housed in this building and in front of it is an elaborately designed clock tower. Near the cutchery railway station is a curious structure, formerly a Mahomedan nobleman's summer house, which is called *Nauratan*, from its containing nine chambers, one in the middle, one at each corner, and one at each side. The building is at present used as the Behar Weaving School with a view to revive the weaving industry of Behar. Behar handlooms still turn out good cloth, specially imitation Dacca cloths, called "Behari Dacca." The only other building calling for mention is the Victoria Memorial Hall, opened in 1903, which is used as a reading room.

In mouza Teur, near village Habeli, about two miles to the east of Bihar, there stands a big statue called *Bhairo* which looks like a Buddhist figure. The Gupta pillar that has been placed in the compound of the Magistrate's Court at Behar has been fixed on a brick pedestal upside down, in spite of the two Gupta inscriptions, with their *matras*, or head lines, quite distinct. This was done by Mr. Broadley, the then Subdivisional Officer of the place. It must have been done by mistake, but Mr. Broadley is sure to blame for having removed a very large number of statues, figures and other ancient remains from the places they were found. He is also blamed for getting the whole of the uninscribed surface of the said pillar covered with rudely-cut inscriptions, in which his own name and those of many others find a prominent place.

BARGAON.

It is the site of the greatest religious and educational institution in India. It was a residential University where over 12,000 students received instruction in almost all the branches of knowledge, free of all costs. Houen Tsiang says :—" Learned men from different cities, who desire to acquire quickly a renown for discussion, came here in multitudes to settle their doubts and then the streams of knowledge spread far and wide." Mr. R. C. Dutt writes : " This great Vihara or monastery of Nalanda was worthy of it. Four kings contributed towards its construction ; when it was completed, men came from a distance of 2,000 miles to attend the assembly that was held." It is now wholly in ruins and nothing remains but huge mounds of brick and mortar scattered over many miles. It was destroyed by Bakhtiar Khilji when the monks are said to have been put to the sword and the library, which contained over four lakhs of books, set on fire that lasted for many days. There is still to be seen a huge image of Gautam Buddha, in sitting posture, higher than the tallest man we have come across. Then there is the *Surajkund* and a temple dedicated to the Sun-God. A pretty large fair is held here every year on the *Chhath* day in the month of Kartik. The only other place where the temple of Sun-God is to be found in this province is Deomunga in the district of Gaya. Other statues and images of highly artistic design and fine workmanship are to be found in various other places in the vicinity. The excavations which are

going on at present are unearthing archaeological relics of great interest, a report of which, I am sure, will be duly published by the authorities. The country round about tells its own tale. Keen observers who have eyes to see and enter deep into the history of the past are amply repaid for their troubles and expense. The site once seen can never be forgotten.

CHANDIMAU.

It is a small village on the west bank of the Panchane river and about two miles north-west of Giriak. There are some few remains here. Mr. Broadley recovered "a very fine statue, 5ft. 8 inches high, seated on a throne; and the pieces of an enormous Buddha as large as the Telya Bhandar at Nalanda, or the Shri Balam Buddha at Tetrawan." There is one long inscription in three lines of small letters which is almost undecipherable.

PAWAPURI.

The full name of this place is Apapuri, the "Sinless or pure town." Of all the holy places of the Jains in Northern India, the most sacred is this place where Mahavira, the last of the twenty-four Jain patriarchs, died. Mahavira was a contemporary of Buddha. In Pali he is called Nigantha Nataputto. In Sanskrit books of the Nepalese Buddhists he is called Nirgrantha Fnati-puttra. Hemchander also

calls him Nuati-putra. Pawapuri is situated three miles north of Giriak, a little distance to the east of the Behar-Giriak Road. The village is situated at a short distance to the north of a great lake in the midst of which stands the holy temple Jal-Mandir. The lake is a little more than one quarter of a mile on each side, and there is a bridge on the north leading to the temple in the middle of an island 104 ft. square. The temple is of dazzling whiteness outside and dismal darkness inside, and is only entered through a low door which obliges the visitor to stoop. To the north of the lake there is an old temple called Thal-Mandir which according to the priests is built on the spot where Mahavira died, the Jal-Mandir being the place of his cremation. The lake did not then exist ; but such countless crowds of people came to attend the ceremony of burning the body, that the mere act of each taking up a pinch of dust to make the usual *tika*, i.e. mark on the forehead, is believed to have created a great hollow all round the spot which is now filled with water. Between Thal Mandir and the lake there is a curious circular mound which rises by four successive broad steps or stages upto a platform 32ft. in diameter. On this there is a small round terrace, 8ft. in diameter, surmounted by a miniature temple, only 3ft. 4 inches in diameter, containing the foot-prints of Mahavira. The whole structure is called **Samosaran** and is said to be the place where Mahavira sat to teach his disciples, who were arranged in concentric circles around him. The curious name of **Samosaran** must be only a corruption of "Sravanasala," that is, the auditorium, or audience hall. The officiating

priests still chant hymns in his praise after the lapse of 2443 years. Mahavira died in 527 B. C.

As usual at all Jain places where no living thing is killed, there are numerous snakes all about the lake and even the Jal-Mandir. The fishes may eat each other, but they are not molested by man, and when they die, their bodies are carefully brought out ashore and buried. There is a third temple dedicated to Mahavira which stands inside the *busti*, and is in no way inferior to the Thal-Mandir. A number of other temples and Dharamshalas have been built there by wealthy Jains of Azimgunj and other places. All these temples are in the possession of the Swetambari sect of the Jains though the Digambaries also may worship there. To the east of the Jal-Mandir a grand temple with garden has recently been erected by the Digambari sect of the Jains where the *seva puja* of Mahavira is performed by them in their own way. There has been much litigation between the two sects of late which does not show any sign of abating in the near future.

Rambles in Bihar 



THE HON'BLE
RAJA HARIHAR PRASHAD NARAIN SINGH OF
AMAWAN.

CHAPTER III.

PATNA DISTRICT.

Tetrawan, Ghosrawan, Giriak and Silao.

TETRAWAN.

I STARTED on the night of Tuesday the 22nd September 1914 for rambles in some villages of ancient renown in my own district, such as Tetrawan, Ghosrawan, Pawapuri, Giriak, Agindhara, Rajgir, Silao, Dumri, Islampore, Beswak, Ongari, Ekanger Serai, Telhara and Hilsa—all places in the Behar Subdivision of the district of Patna.

It was raining hard at the time. The rains continued till noon on Wednesday when I reached Behar and then it ceased.

My chief conveyance from Behar to several villages mentioned above was a litter carried by eight Kahars, though at places tandems also were brought into requisition. On account of rains and the seasonal floods in the streams and rivulets of the Province and the sowing of paddy all around, carts and *ekkas* could not ply in many places. Even the *doli* had to be carried on the head by the Kahars while crossing rivers at places where the water was over waist-deep.

Though it is troublesome and expensive to travel in the interior during the rainy season, the

scenery all round is most charming and picturesque. Wherever you look, you see the green paddy and other plants waiving in the air and the grass and shrubs covering the hills and dales, heaths and meadows, that remain barren and rugged during the greater portion of the year. The scenery reminded me of the couplet composed by Babu Raghbir Narayan, the poet of Behar.

“Sari pahine rang dhani mori janani,”

which I saw verified to the letter. On getting down from the train at Behar I first went to Tetrawan which is three *koses* to the south-east of this place. I put up at Amawan house and passed three nights there as the guest of the Raja Saheb. This is the Zemindari Kutcherry which was built in 1270 F. by Babu Nunu Singh, the third uncle of Raja Harihar Prashad Narayan Singh. It has both male and female apartments, with a flower garden attached to it. Babu Nunu Singh used to live in this house for a greater portion of the year, while Raja Harihar Prashad Narayan Singh saw the light for the first time in one of its rooms. Another room of this house is used as a private *Thakurbari* where *seva puja* is performed every day throughout the year. The *phulwari* contains a tank with pucca ghat on the south enclosed by high brick-built walls, so that ladies may freely walk in it without the least fear of exposure. The house is a two-storied one, parts of which are now out of repairs. It is said, our Raja Saheb is going to pull down the whole edifice and rebuild it on a grander scale. It being his birth place, it is no wonder that he takes

special interest in this house which naturally must be very dear to him. The tank is full of *Rehu* fish that are caught only on occasions, being preserved for sport and the use of guests. The courtyard of the male apartment is very spacious and plastered with brick and mortar with a big lantern burning on a wooden post in the middle. The outer gateway is two-storied and is a somewhat imposing structure. The *amlas* and retinue live in several bungalows and out-offices to the north, just out side this gateway. The mouza is very big and extensive with a rent-roll of rupees twenty to thirty thousand a year. Along with several other neighbouring villages it is leased out to Babu Banshi Singh, maternal uncle and manager of the Raja Saheb.

Why this mouza is called Tetrawan I could not make out. One fact struck me most, viz., the names of many villages in Bihar Subdivision end with word '*awan*' such as, Amawan, Tetrawan, Jamuawan, Asthawan, Ghosrawan, Hargawan, Bargawan, Basiawan, Barawan, and so forth.

The village is well watered and has both natural and artificial means for irrigation. There are two huge lakes called the "Dighi Pokhur" and the "Balam Pokhar" in this mouza, while the river "Sakri" flows on its east. Pynes and water channels have been cut from the river to fertilize the fields, while the river itself has been dammed in two places. *Pucca chilka* or dykes over a man's height have been constructed in two places across this river to accumulate water of the

river in its bed, so that when the water in the river rises to a greater height the surplus water only can flow out and not otherwise. This accumulated water fertilizes the mouza even in times of drought. The river was formerly called Bayin ; the river Sakri flowed further east and its water came into the Bayin by means of an artificial channel. But in course of time the Sakri changed its old course and began flowing through the said channel and the bed of the Bayin. Thence-forward the Bayin has disappeared and the river Sakri has taken its place. Water from this river now flows through a *Pyne* to a rivulet called Kumhri on the east which is the chief means of fertilizing all the villages as far as Amawan.

Tetrawan has an area of about 4,000 bighas, out of which 2,200 bighas are culturable. There are no *bazars* or shops for selling the necessities of life in this village. They are supplied from an adjoining mouza called Manpur, about a mile to the east, across the river.

Excluding the *tolas*, this village contains now about three hundred houses of which there are twelve or thirteen houses of Srotya Brahmans, four houses of Musalmans (a tailor, a *dhunia*, a *kunjra* and a faqir) and the rest belong to low caste people, the majority of whom are *gowalas*.

Lands of Tetrawan extend for about a mile to the west of the *basti* as far as Amdaha and Hargawan, the latter lying north of the former. These also belong to the Raja Saheb of Amawan.

There are *gark* or mud forts in these two villages also, though not so extensive as that of Tetrawan.

Of the two lakes or *pokhars*, spoken of above, I am sorry to find that the "Balam Pokhar" on the southern bank of which stands the colossal statue of Buddha, is now being filled up by the silt of the river that has been flowing into it for about eight years. This *pokhar* is about thirty-three bighas in area while the area of "Dighi Pokhar" is about sixty-five bighas. The latter is full of big *Rehu* fish as they are never sold. They are supplied to friends, distinguished guests and officials who may visit Tetrawan and Amawan. Fishes are sent to Amawan on festive and other ceremonial occasions and whenever guests happen to go there. A very large number of birds, such as Surkhab, Murgabi and Battak visit this *pokhar* during the winter from the month of Kartic to Chait every year. Local officials and other officers visiting Behar generally go there for sport and *shikar* as birds and fishes abound there.

Having given some general account of the Tetrawan village and the system of irrigation, I now proceed to describe the various interesting and ancient relics and objects that attract visitors in large numbers from far and wide. They are :—

1. Shiv Asthan.
2. Debi Asthan.
3. Bari Maharani Asthan.
4. Chhoti Maharani Asthan.
5. Bhairo Asthan.

6. Goraya Asthan.
7. Sind Bas Asthan.
8. The Garh or Citadel.
9. Parmanand Asthan.

SHIV ASTHAN.

For a long time the Shiv Linga called Sidheswar Nath was lying in the open in a maidan till 1310 F. when Raja Harihar Prashad had a fine Shivala built over it with a garden attached. Some fine pieces of sculptured stones and images are placed within this temple and enclosure. They were dug out from the fields and old tanks in the vicinity. There is a brick-built well just outside this compound on the south, which contains the best water that can be had in the whole village. Respectable people are recommended to use this water for drinking purposes. To the north of this temple and garden there is the remnant of an old tank or pond which is in a very neglected condition. Its water is very dirty and the surrounding space full of rubbish and sweepings that are thrown there. It is said that Babu Baijnath Singh, father of the Raja Saheb, had this tank excavated some thirty years ago, when steps of masonry leading to the water and a platform all round were discovered. Traces of buildings and temples were found showing that there was a time when this place must have been the favourite resort of *Sadhus* and *Yatis* and other religiously-disposed persons. Numerous *Yagashala* (places where *Homam* is performed and religious festivals are

celebrated) full of burnt incense and heaps of ashes were found here and there on all sides. An old brick-built well was also found in the course of the excavations at a short distance to the east of this tank. It has been thoroughly repaired and practically rebuilt by Babu Bajnath Singh and exists to this day in a good condition. It is used for watering the fields all round by means of three *lathas* that ply at a time over a brick-built wall with masonry steps leading to the top. This curious structure is also found in several other places in the village. It was from this tank that a highly artistic statue was dug out which is now put up in the courtyard of the Bari Maharani. People say that it is the image of Lakshmiji, a detailed account of which will be given while describing the Bari Maharani Asthan. There is another image in a niche of this Shiva temple which people take as an image of Bhagwati, but I think it looks like a male figure.

2 *Debi Asthan*.—There is an earthen *pindi* of Debiji with a *Dhaja* or flag flying which the people of this village worship. It is near the afore-said tank, a little to its north-east.

3. *Bari Maharani Asthan*.—This is one of the chief places of interest and worship in the village. There are two enclosures, one surrounding a flower garden leading to another enclosure surrounded by brick-built walls in the midst of which there is the temple, *Jagmohan* and courtyard of the Bari Maharani. The present temple and enclosure have been built or repaired

by Raja Harihar Prashad. It is in good condition. Inside the temple there are four *Murtis*, male figures, besides the three-headed and eight-armed female figure of the Bari Maharani, the presiding diety of this place. This image is regularly worshipped and priests are engaged for doing *seva puja*. The image is that of Asht Bhujee Devi and is grand and awe-inspiring. It is about a yard in height and is made of black sand-stone, wearing ornaments and carrying arms in its hands, all richly carved.

There are five *Murtis* in the Sabha Mandir or Jagmohan, two inside and three outside, placed in the niches. In the courtyard there is one male figure about three cubits high and a female figure of Lakshmiji that was dug out of the tank mentioned above. It is decidedly the most beautiful and highly artistic figure I have ever come across. The more attentively and as many times you look at it, the more pleased you will be. The more minutely you examine, the more niceties you will find in it. Its sweet smile and the bent of its neck is simply admirable and most life-like. The figure is very pleasing to behold and once seen can never be forgotten. It breathes peace and good will. It has six hands, one of which is broken. Images of flying angels, flowers, ornaments and other things are richly carved on a slab of the same black stone of which this Murti is made.

About thirty years ago Mr. Broadley tried hard to take away this statue but fortunately the people resisted and he had to give up the attempt.

Various broken **Murtis** are placed in niches of the compound walls on all the four sides of this enclosure.

4. *Chhoti Maharani Asthan*.—A three-headed and six-armed female **Murti** is placed inside a small temple and worshipped in a regular way. This **Murti** is also worth seeing. A large number of broken images are kept on the outer platform of this temple over which there is no shed or roof at all.

5. *Bhairo Asthan*.—A colossal statue of Buddha (now called Bhairoji) sitting **Padmashan** on a **Singhashan**, all made of one piece of jet black sand-stone, about twelve feet high, will be found on the southern bank of the "Balam Pokhur." The nose of this figure has been chopped off, but traces are still visible. It faces north towards the fort. The left thigh was broken into two pieces which have been cleverly fitted-in so that it does not strike a casual observer. The head is covered with knotted hair resembling beads of **rudraksh** tied round the crown. There are many inscriptions in Pali character engraved on this statue. It is seated on a masonry platform about eight feet high, and there are several steps leading down to the water. The image is very grand and majestic. It is by far the biggest image or statue in sitting posture that I have ever come across. It is seven spans in breadth, while the diameter of the arm would be about two spans. On the eastern side of this raised platform there are three images. The middle one seems to be that of Vishnu

Chaturbhuj (four-armed), the right side of whose body was broken into two pieces both of which are kept side by side. It is about six feet high. Images of lions, elephants, flowers &c. are richly carved on these statues.

A very large number of images and statues were taken away by Mr. Broadley thirty or thirty-two years ago and kept in Bayley Serai at Behar from where they were subsequently removed to the museum at Calcutta.

A little to the west of this platform on the southern bank of the said once famous "Balam Pokhur" there is a temple of Nageswarnath Shiva, but the Lingam is not to be found therein now, having been surreptitiously removed by a mad faqir about ten or twelve years ago. The figure of the *Basaha Bail* (ox) is still there though one of its horns is broken. It is said that images of five gods were installed therein, but now there is only one fine image of Surya Dev (sun god) inside this temple which gives it the name of Surya Mundir. On the western bank of this *pokhar* formerly there stood a temple dedicated to the sun god. It does not exist now, but traces of its foundation are still visible.

On the north-west of this *pokhar* there is a high mound which some say was a *garh*. Images have been dug out of this *tilha* also. It lies on the south-western corner of the chief citadel or *garh* across the moat. Corpses are burnt on the banks of this lake now. But time was when

stately monasteries were reared on its bank where thousands of recluses left their meditations at evening time to adorn and incense the colossal Buddha which they had erected and dedicated to the greatest of all purposes. This lake at sunset even now charms every lover of the picturesque.

6. *Goraya Asthan*.—It is a heap of a very large number of broken images and stones promiscuously piled up which the degraded classes in the village worship.

7. *Sind Bas Asthan*.—There is an earthen *pindi* placed inside a mud house which is worshipped by the Dhanukhs and Chamaila Kurmis, in honour of one Sind Bas who was resident of Mokameh and Dhanukh by caste. It is said Sind Bas or Sindh Das, was a *Kamya* or ploughman of a Bhumihar Brahman zemindar of Mokameh. Whenever he went to plough, instead of driving the bullocks, he used to remain sitting while the oxen went on ploughing without his aid. The news spread far and wide in the village and every body began admiring him. One day he quietly left the place and came to a village called Purnama, about four or five miles to the north of Amawan. His name and fame grew in course of time and the Chamaila Kurmis and his own castemen, the Dhanukhs, flocked to him and made him their *Guru*. On his death a large temple was erected in his honour and a *pindi* placed therein which they worship. Its *Purohit* and *Bhajanki* (Psalm-singer) all hail from the Dhanukh caste.

The Garh.—A very large and extensive mound called the **garh** is situated in the middle of the village. It is bounded on the north and south by two large sheets of water called 'Dighi Pokhur' and 'Balam Pokhur' respectively. Practically the main portion of the **busti** Tetrawan is inside the **garh**, but the citadel is situated towards the west. It was surrounded by a moat which is now almost filled up, wherein paddy is extensively grown now. The Mahomedans built tombs over the **tilha**, a portion of which they call Dargah. Large pieces of stone slabs, stone pillars, images and statues have been and are even now dug out of this huge mound, besides bricks and other materials too numerous to be mentioned here. Pandit Janki Pande, and his uncle the late Pandit Mohan Pande, who were in the good graces of the Amawan Babus and got **jagir** and houses from them, have made a fine collection of about nine or ten images or **Murtis** which they found in the **garh** from time to time. They are kept in a room of Srijut Janki Pande's house who very kindly showed them to me. He also took me round the **garh** and pointed out the places where they were found.

Parmanand Asthan.—It consists of a mud **pindi** about a mile to the south-east of the **busti** surrounded by rice fields.

GHOSRAWAN.

From Tetrawan I went to Ghosrawan on Saturday the 26th September on a *doli* carried by eight Kahars. There are many maliks in this village but their *takhtas* are separate. Raja Harihar Prashad is a malik of annas 3, dams 12 which now forms a separate Tauzi of 16 annas under the Collectorate partition. A share of 1 anna 10 dams has been endowed to Shri Thakur Brij Behari Lallji, of which Babu Mahipat Narayan Singh of Muraura is the *shebait*. The rest belongs to Mahomedan zemindars of Patna and elsewhere. The Jamabandi of this village ranges from Rs. 4000 to Rs 4500. There is a lower primary school and a Kanya Pathshala in this village. There are about three hundred houses of Bhumihar Brahmans who are mostly substantial cultivators. Babu Bhikhari Singh has some zemindari too in other villages of the vicinity. He is not only well off but a very respectable, good natured, amiable, and enlightened gentleman in this part of the Behar subdivision. His genuine hospitality and uniform courtesy are praise-worthy. There is a fort on the southern outskirts of this *busti*. Mushars and Chamars mostly live in it. Traces of a bastion are still visible on the *garh* to the south-east. Near the Zemindari Kutchery of the Raja Saheb of Amawan, and to the west of the Fort, there stands the well-known temple of Asa Devi, the presiding deity of this neighbourhood. Hundreds of goats and even buffaloes are sacrificed in front of this temple during the *Nava-Ratri*. People come from far and near

to worship at this shrine. The place is decidedly worth a visit. A large number of ancient images are stored here. The temple stands on a mound or *tilha* which is full of interesting old figures and statues. A new Dharmashala contiguous to the north of this temple is under construction. To the north of this mound there is a garden belonging to the aforesaid Raja Saheb, a lane intervening. The *Murti* of Shri Asa Devi is about two cubits high made of black sand-stone and said to be of the old Hindu period. I found an old inscription on the lintel above the doorway, but could not decipher it. The image is very attractive. A number of Srotrya Brahmans officiate as priests who take the offerings by turns.

In an open field beneath a curious tree there stands the *Murti* of a Devi called "Mahismardini" mounted on a lion, the lower portion of which is embedded in the earth. This *Murti* would be about breast high and is very awe-inspiring. A Bhumihar Brahman resident of this mouza who has renounced the world and turned a Sadhu performs *seva puja* during the *Nava Ratri* every year. He roams about the world all the year round but comes here during the *Nava Ratri* without fail to practise penance and do homage to the Goddess.

Inside the *basti* itself, there is an open space where a collection of richly carved curious figures is kept in open air; most of the images are broken but still some are worth studying. On close observation, I had not the

least doubt that while some of the images were representations of ancient Hindu Gods and Goddesses, there were others that belonged to the Buddhist mythology also.

There are shops of *halwais*, *banias* and others in a *tola* on the west near the high ground whereon stands the Zemindari Kutchery. There are three tanks on the western side of this mouza, of which the largest called 'Sahu Pokhar' lies to the south-west. Unfortunately the tanks are now gradually drying up. The people of the *basti*, mostly Babhans, spend their evenings on the platform in front of Sri Asa Devi, reading Ramayan and singing *bhajan* in a chorus, at the time of evening *Arti*, which reminds one of the old Hindu piety and the mode of life then in vogue. It is certainly a very refreshing and soul-inspiring institution coming down from by-gone ages. After a hard day's labour before going to bed the country people, rich and poor, young and old, assemble in holy places and sacred spots and spend an hour or two in singing psalms, reading aloud religious books with the help of *Jhanjh* and *Dholak* and hearing *kathas* or pious discourses from real Pundits or *Mahatmas* that may happen to visit that place.

The village is situated seven miles south-west of Bihar. This village was the site of an old Buddhist settlement, of which the remains are marked by several mounds. One of them is crowned with the temple of Asa Devi and another is said to be the ruin of a great Buddhist temple called *Vajrasana Vihara* erected by Devapal in the latter half of the

9th century A.D. To the south of the village is the ruined mud fort with a low mound on its eastern side. The sculptures found in the place were all collected in an open space called "Singhbahini" inside the village.

GIRIAK.

From Ghosrawan I went direct to Giriak. At first I had a mind to put up in the Amawan Zemindari Kutchery at Tarokhar on the way, but I did not stop there though arrangements were made for my reception. The river Panchane flows by the foot of the hills at Giriak. The *busti* to the east across this river is called Chora Katora where there is an Upper Primary School. A pucca metalled road from Behar passes through this village right up to Nawada on the south. Two guides were given to me by Pandit Dharam Deo Dubey, the Headmaster of the aforesaid U. P. School, who took me to the hills and showed me all that I wanted to see. I went up several hills overgrown with jungles. The ascent was very tiresome. In some places our passage lay through thick jungles by the edge of high and dangerous precipices where one false step would have finished us for ever. I had to see several caves of which I had heard or read in books. They lay at great distance from one another and at different directions in secluded spots which no body could find out without a proper and intelligent guide. The visitor must be prepared to brave some dangers and undergo much trouble, perhaps even to risk his life before he makes up his mind to visit

those places. Wild beasts and snakes abound in the locality. One has also to be on his guard against thieves and robbers who infest that part of the Behar Sub-division. It is always advisable to go armed ; weapons and firearms should always be carried while roaming in and round about the hills to prevent surprises from ferocious animals and fiercer tribes that inhabit that region. The range of hills extends from Giriak on the east for several miles westwards, Rajgir lying midway about six miles to the west. This range is overgrown with thick and impassable jungle full of thorns and brambles. *Jaribootis* (medicinal herbs) of all kinds including *Silajeet* are to be found in the hills and in the valleys in abundance. Trees and shrubs and grasses of all descriptions are plentiful. Wood-cutters burn patches of jungle and prepare charcoal for selling. A very large number of people earn their livelihood from the products of these hills and jungles in various ways. The hills contain temples and shrines of Hindus, Jains and Buddhists, at various places. They bring back to mind the days of past Hindu glory and show beyond doubt that change is the law of nature. It is a place of especial archæological interest as the rugged hill rising immediately to the west of the village has been identified as the *Indra-sila Guha* mountain of the Chinese Pilgrims, Fa Hian and Houen Tsiang. The chief places of importance to be seen on the hills at Giriak are :—

1. Jarasandh ka Baithka.
2. The Hansa Stupa.
3. The Gidhadwari.

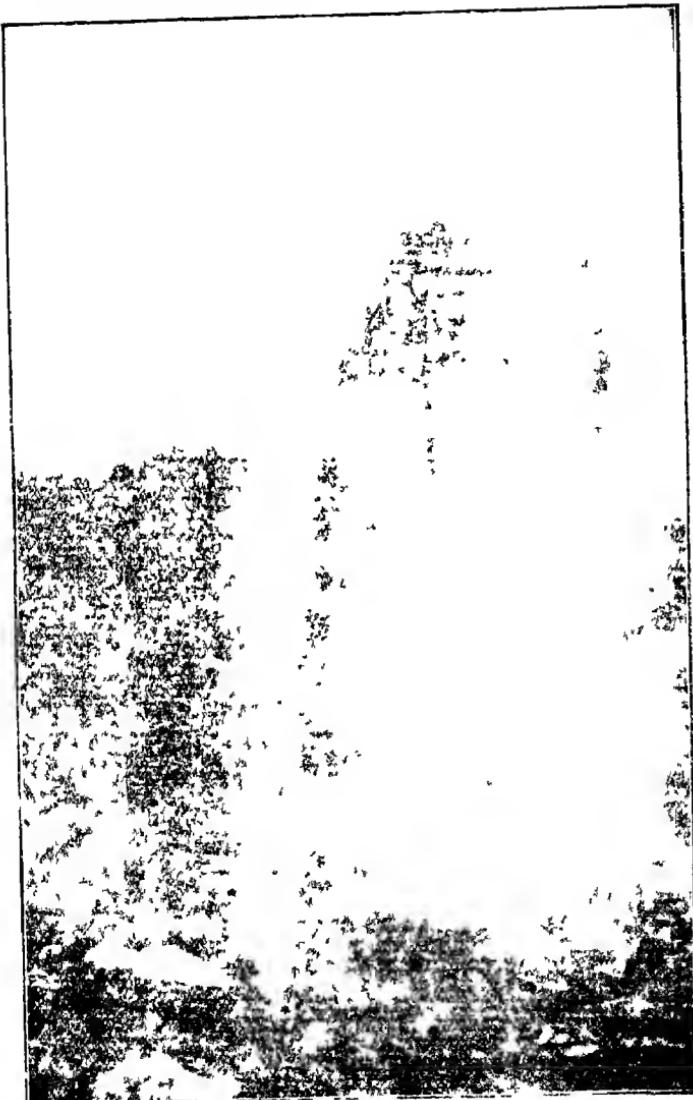
4. Asuren Bandh.
5. The fort.
6. Agindhara.

1. *Jarasandh-ka-Baithka*.—Ascending from the bed of the Panchane river which washes the eastern foot of the spur, an ancient walled-up road, still traceable in many places along the steep, leads up to the ruined structure known as 'Jarasandha-ka-Baithka.' It is said that Jarasandha had a pleasure house and a flower garden built at this place where he used to go in the afternoon and enjoy the scenery all round. This was his favourite place of resort and amusement. The remains of a large water reservoir still marks the place of the tank near about the flower-garden.

2. *The Hansa Stupa*.—This structure is a solid cylindrical brick tower which originally stood 55ft. high surmounted by a dome. It is now only 21ft. in height, the dome and upper portion having fallen down. It is 28ft. in diameter and was probably erected about 500 A. D. It is said to be the best preserved stupa in Bengal, Behar and Orissa and occupies a commanding position on the eastern end of the ridge and is visible from a great distance.

It was called 'Hansa or goose stupa' because according to the Buddhist legends once upon a time the monks who were living in a monastery on the hill close by had no food to eat for some

Rambles in Bihar 



GIRIAK STUPA

days. Seeing a flock of geese pass overhead one of the monks cried out :—" To-day the brotherhood have no food. Oh ! noble beings, take pity upon us." Thereupon a goose fell down dead at his feet. The monks being forbidden by their religion could not take animal food. They were so overcome with pity that they built a great stupa on the spot under which they buried the goose. This memorial stupa was accordingly named the Hansa Stupa and their own monastery was called Hansa *Sangharama*. This Sangharama stood on the summit of the ridge about 100 yards to the southwest of the afore-said stupa. The summit was once covered with the buildings of the monastery, and massive terrace walls can still be seen on the west through the jungle.

3. *The Gidhadwari*.—On the southern face of the ridge towards the valley which separates the two ranges of hills, there is a small cave known as Gidhadwari, the position and appearance of which corresponds exactly to the cave wherein Houen Tsiang says is the scene of Indra's interrogation of Buddha called *Indra-sila-Guha* or Indra's hill cave. The cave shows no trace of human workmanship, but at its entrance there is a small platform about 20ft. in length supported by a wall of old masonry. The cave is reached by scrambling over some precipitous ridges of rock and is 17ft. high and 10ft. broad at the mouth. It is said that there is a passage inside the cave which communicates with 'Jarasandh ka Baithka.'

4. *Asuren Bandh*.—This is a long embankment, skirting the northern slope of the hill

towards the north-west, enclosing a large sheet of water. The legend connected with this embankment is as follows :—Jarasandh had a great garden close to his Baithka. One year the garden was nearly destroyed by draught. Jarasandh therefore promised the hand of his daughter and half his kingdom to any one who would water it in a single night from the Ganges. The chief of the Kaharas Chandrawat undertook the task, and built the embankment to bring the water of the Bawanganga to the foot of the hill below the garden : this river, which flows into the Panchane near Giriak, is considered a part of the Ganges. The Kahars then began lifting the water with swing baskets in successive stages. The work was all but completed, and Jarasandh was in despair in having to marry his daughter to a Kahar, when a *pipal* tree came to his rescue and assuming the form of a cock crowed loudly. Thereupon the Kahars thinking it was morning, and fearing the king would take vengeance on them for presuming to seek the hand of his daughter fled in terror as far as Mokameh. The cakes and balls of rice which they took to sustain them turned to stone and were left behind in their flight and may still be seen on the hill.

5. *The Fort.*—On the east bank of the Panchane river there is an extensive mound of ruins half a mile long with a small mud-fort in the middle of it with remains of two paved ascents on the river side and of three more on the opposite of the mound.

Government has constructed an embankment connecting the gorge on the east, thus enclosing the valley which was already surrounded by hills on the north, south, west, and for a considerable portion on the east. They have thus converted the valley into a very large reservoir, where "the rain water from the hills all round are stored." The *Khasmahal* lands in the mouzah are irrigated by means of artificial canals from this reservoir. They have built a bungalow on the plain about a furlong to the east of this reservoir where I took rest for a few hours after my rambles on the hills and up and down the dales and jungles.

6. *Agindhara*.—From Giriak I went to a place called Agindhara about three miles from the government bungalow to the south. Passing along the bed of the Panchane river for some distance and going by the side of the hills we saw smoke rising from a pucca tank in which very little water was allowed to be accumulated. Water flows into this tank or pond through a natural drain from the foot of the hill close by. It is so very hot that one cannot touch it. It is on that account called Agindhara or stream of fire and the whole place is now known by the epithet Agindhara. I found poor people bathing and washing their clothes at some distance from the tank in a channel of water running from the said tank. The whole neighbourhood was covered with smoke emanating from the water running through the channels.

SILAO.

In the course of my south Behar tour I arrived at Silao on Monday the 28th September 1914 direct from Agindhara traversing the hills, meadows and valleys that lie on the way while making a short cut. The sun had gone down the western horizon when I started and had to cover eight miles to reach Silao, where I intended passing the night. The first part of the night was dark, the moon rising at about 9 p. m. I had sent my men ahead from Giriak while I left for Agindhara with 8 Kahars and 2 peons. There is no regular *busti* in the valleys of the Giriak-Rajgir hills, only small habitations of Gowalas, who drive cattle to graze in these solitary regions. Some criminal tribes are to be met with also here and there at long distances. Journey was rather tedious and venturesome as our path lay through thick jungle full of thorns and brambles. The foot path running over ups and downs and beset with sharp and pointed *kankers*, rugged and cutting stones, large and small, that wound and sometimes shorn the toes of many a K-har and passersby who use that way, specially in dark nights. It was sheer rashness on my part to choose that path. I should have gone back to Giriak and taken the well-beaten and much frequented road skirting the northern side of the range of hills though more circuitous and wearisome. I knew the Hindi proverb which says that sometimes it is better and more advisable to go to a place by a way that takes one year to reach than the other which takes only six months ; but such was my anxiety to reach Silao that very

night and my curiosity for passing through a jungle at night and braving the dangers of the place was so great that I took the shortest route, all dangerous though it was. With a drawn sword in my hand and a loaded gun by my side I passed on. Wild-boars, tigers, wolves and monkeys and other ferocious animals were making dreadful noise from the hills on either side. The whole scene was dreadful but the Kahars went on silently and rapidly, the peons keeping pace with lanterns, one in front and the other behind. To our joy the moon rose on the way and shone with all its bright effulgence, as we covered half the way. It was a great relief indeed. We had the good fortune to enjoy the perfect calm and awe-inspiring loneliness that reigned supreme except the howling of wild animals at intervals. It was mid-night when we reached Silao all safe and sound, and there poured forth our earnest prayers to God almighty for our safe arrival and joyous spirit that stood us in good stead while in the midst of that dreadful scene. The weird and romantic scenery, as seen in moon-light, was most charming and beyond description. The pleasing-pain and lurking fear accompanied with the satisfaction and fulfilment of our æsthetic sentiments are feelings which only those can enjoy who have had occasion and good fortune to come across them.

Silao is a large village about three miles south of Bargaon and ten miles south of Behar. It is noted for a kind of native sweetmeat called ***khaja*** and for its parched rice called ***chura*** and from personal knowledge I can bear out in regard to these items the fame it enjoys. It is situated on the road from

Bukhtiarpore to Rajgriha over which the light railway runs. The town is said to have been founded by Maharaja Vikramaditya. The name Silao is a contraction of Vikramasila, the name of one of the most famous of the Buddhist monasteries in India. Tibetan chronicles bear testimony to the fact that this monastery was a great seat of learning in the 11th century A. D., when it was ruled over by Atisha or Dipankara Srgnana who had been proclaimed the Dharmapala or Buddhist hierarch of Magadha. Being invited by the king of Tibet, he went to that country and succeeded in reforming the abuses that had crept into Buddhism there. The monastery flourished till the Mahomedan conquest when it was burnt down by the invaders.

Goraya Sthan.—About a mile to the west of the present *busti* there is a place called *Goraya Sthan*. It is over one acre in area. This is the site of the said monastery of historic fame. A number of old Buddistic figures are collected here, the most prominent being a big piece of stone, breast high above the ground. It is two cubits in breadth and one and a half feet in thickness. There are three lines marked on this stone which faces west. The centre of the waste land or more properly *tilha* over which it stands would be over three feet high from the surrounding fields that are all culturable. All the Gorayas face east but this one faces west. The tradition is that this figure lay embedded in a pond near the *thakurbari* at a short distance towards the south-west of the old ruined *garh*. People tried their best to remove this stone from that place but failed. The legend is

that the figure cried out that it would be removed only by Kurmis and Malis and by no other. So it was removed to its present site by certain Kurmis and a Mali but it is worshipped by Hindus of all castes.

The *garh* is the site of the palace and fort of the rajas of Silao. The pillars, stone slabs, and other materials of this *garh* were removed by the Mussalmans and used in building their mosque that stands to the south-west of the present railway station.

There is a place towards the north-west of the *busti* called Hanuman Sthan, where a large number of old broken images and statues are collected underneath a *pipal* tree. There is an old well called *Ood kuan* in the *khanda* that goes by the name of *Ood khanda* about half a mile to the north-west of the northern end of the *busti*, the water of which is said to be the best in the neighbourhood.

There are two tombs and a *musjid* with numerous inscriptions in Persian and Arabic characters. It is built of stone and mortar and is of the ordinary kind. All the stones were procured from Hindu buildings. The pavement is indeed a mass of embedded pillars and proves that the buildings destroyed to furnish the materials must have been numerous and extensive.

CHAPTER IV.

PATNA DISTRICT.

Rajgir and Rajgir Hills.

RAJGIR OR RAJAGRIHA.

RAJAGRIHA or Rajgir is so called because it was the abode of a long line of kings and was the metropolis of the Magadha empire from pre-historic times. The city was called Giribraja at about the time of the Mahabharat War and for a long time afterwards. Jarasandh, father-in-law of Kansa, invaded Mathura eighteen times after Kansa had been killed by Sri Krishna Chandra. His perseverance stood him in good stead, for though he lost seventeen battles, he came out successful in the eighteenth and Sri Krishna Chandra had to leave Mathura for good and settle at Dwarika on the sea-shore in the province of Guzrat. Jarasandh was challenged to a wrestling match by Bhimsen which went on for twenty-seven days. He had almost worsted his adversary who would have retired from the duel, had it not been for the great encouragement and moral support which he received from Sri Krishna Chandra all these days. On the 28th day Bhimsen got a hint from him, taking advantage of which he overthrew and killed Jarasandh who had subdued and imprisoned a very large number of Rajas in a big cave in the hills with which the city was surrounded. Up to this time, the battlement of his fort is extant and is called **Jarasandh ka Bandh**. The **akhara** where the fatal duel took place contains foot-prints of the combatants and are still to be seen by the visitors. Jarasandh's

son Sahadeva who succeeded him fought for the Pandwas and fell in the Mahabharat war. Centuries afterwards his successors built a new fortress and city, outside the enclosure, traces of which may still be seen. It was Ajatsatru, who for the first time built a fortress at Patligram on the banks of the river Ganges to fight with his father-in-law, the Raja of North Behar, who had his capital at Vaisali. Having made it the base of his operations, he conquered North Behar and Kosal Desh (Oudh). His grandson Uday or Udayaswa built the city of Pataliputra and removed his capital from Rajagriha to the latter place. Ever since that time Rajagriha has been neglected and has remained in ruins. It is now a place of pilgrimage for the Hindus, as well as for the Buddhists and the Jains, for they also have their temples and caves of special sanctity. There is a large number of natural hotwater springs in which the Hindus bathe during the **mal-mas** or **laundh** which comes every 3rd year. A regular **mela** is held here at this time for a whole month. The hills round about contain a number of Jain and Hindu temples. It abounds with caves and places of interest, too numerous to be mentioned here. The mineral water and scenery all round combined with ancient Hindu, Jain, and Buddhist relics and associations attract scholars and sight-seers from all parts of the civilised world including Europe and America.

That Rajagriha is one of the oldest capital cities of ancient India will appear from the account given of the place in Valmiki Ramayan. Shri

Ramchandra and Lakshman while going to Mithila in the company of the sage Vishwamitra saw the Rajagriha hills from the banks of the river Sone, where they passed the night before crossing the river on their northward journey. Here Vishwamitra, addressing Rama in reply to his inquiries, said that Raja Vasu gave the city the name of Gribraj and made it his capital ; and that it was situated in the valley of five hills and so forth. So there is not the least doubt that it is a place of great sanctity and renown from before the time of Shri Ram Chandra in *Treta Yuga*. It continued to be a prominent place up to the end of *Dwajar Yuga* when the war of the Mahabharat took place in 3101 B. C. that is, 5017 years ago. In historic times, it was the capital of Bimbisar when Buddha flourished. Here Buddha first studied under the Brahmans Alara and Uddaka, and here, after the attainment of Buddhahood i e., supreme enlightenment, he used to spend his time in retreat. At Rajagriha he often preached and taught, King Bimbisar being among his disciples. Here too a Jaina ascetic made a pit of fire and poisoned the rice which Buddha was asked to eat ; and it was here that Devadatta attempted to take his life, a crime for which he was punished in the Buddhist hell. After the death of Buddha at the age of eighty years in 544 B. C. at Kushinara, the first great Buddhist Council was held here in the Sattapanni cave to fix the tenets of the faith under the presidency of his chief disciple, the revered Kasayapa, who died twenty years later at the Cockfoot mountain.

Ajatasatru ascended the throne of Magadha on murdering his father Bimbisar and built a new capital to the north of Gribraj, the old city. Here he erected a great stupa over Buddha's ashes. Shortly after this Rajagriha ceased to be the royal residence on the foundation of Pataliputra by Udaya, the grandson of Ajatsatru, some time about 434 B. C., but it continued to be an important place of pilgrimage.

Mahendra, the brother of Asoka, lived an anchorite's life in a hermitage on Gridhrakut or vulture's peak, and Asoka himself, having renounced the world in his old age passed his last days here and died on one of its holy hills in B. C. 231. In the 5th century A. D. it was visited by the Chinese pilgrim Fa Hian, according to whose account the old city was desolate and without inhabitants, but in the new city there were two great monasteries, and the stupa built over the ashes of Buddha was still standing. This site was also destined to be deserted, for in the 7th century, Houn Tsiang, another Chinese pilgrim (637 A. D.) found that though the inner walls were still standing, the outer walls were in ruins. The sole inhabitants were Brahmans and they numbered only 1000. The place was still, however, a popular place of pilgrimage, and numerous temples had been constructed round the sacred springs. We have seen that the name of the old city preserved both in the Ramayana and Mahabharata, was *Giribraja*, the mountain-girt city or the city of many hills. The name Rajgir, a corruption of Rajagriha or the royal residence, was given later when

the Saisunaga kings made the place their capital, but the ancient city of Bimbisara was known as Kusagarapura, or the city of Kusagrass. This is now known as the old Rajagriha and the capital built by Ajatsatru to the north of it as new Rajgir, while the hills in the neighbourhood are called Baibhargiri, Vipulagiri, Ratnagiri, Udayagiri, and Sonagiri. The modern village of Rajagriha is situated on the site of Ajatsatru's city.

To the east and north of the Rajagriha valley, in which the ancient and original city of Rajagriha was built are the peaks of Sailagiri which has been identified as Gridhrakuta or the Vulture's Peak.

The oldest remains extant at Rajagriha are the outer walls of the old city, which are cyclopean in their rude construction and massive proportions. They are built of huge stones set without mortar along the outer edge of the summit of the hills. Some of these walls date back to the time of Jarasandha, and were built long before Bimbisara's city was founded. The inner ramparts of the city had a circuit of about five miles in the valley and outside there was another line of circumvallation extending over twenty-five or thirty miles along the crests of the hills. New Rajagriha was also protected by a wall of massive masonry built of solid blocks of stone. It appears to have resembled an irregular pentagon in shape and had a circuit of nearly three miles. On the south towards the hills a portion of the interior was cut off to form a citadel, and here portions of the stone walls are still in fair preservation.

The existing remains are not numerous. The old structures have been pulled down to furnish materials for tombs, mosques and temples. To the south-west of the modern village is a hollow mound, which probably marks the site of a stupa 60ft. high built by Asoka. The remains of another stupa are to be found in the centre of the valley surrounded by the five hills. This is now a brick mound nearly 20ft. high, on the top of which is a diminutive Jain temple, called Maniar Math, built in 1780. Excavations show that there was a well in the centre of this mound and a passage showing that the Buddhist monks had easy access to its interior, which probably contained some relic.

An old Well—On the side of the path leading through old Rajagrigha from the northern entrance to the Bawanganga defile, there is an old well. It is situated in the southern portion of the fort outside the long ramparts to the south of the inner town. From this well two inscriptions were obtained which were both on bricks and were much *mutilated*. One is dated Samvat 1007, the legible portion giving the name *Sri Ramdharmin*. The rest is illegible.

The Run Bhumi—The southern portion of the present path from the north to the Bawanganga defile passes through flat rocky ground whereon are inscribed some curious marks. It is said that this is the place where Bhima and Jarasandh fought the wrestling match in which Jarasandh was killed. The marks have long attracted the attention of the people and are supposed to be the marks of

the hands and feet and nails of the combatants. Kittoe conjectured that these marks are letters. Mr. Beglar also was of opinion that it was a long inscription, written in the curious shell characters which have hitherto to a great extent defied the acuteness of antiquarians. The place is known as *Runbhumi*. There is however another spot also called *Runbhumi*, which Mr. Beglar says is properly not *Runbhumi*, but *Rungbhumi*, being the spoken form of "Ranga bhumi," the "coloured earth." It is so called from the deep red colour of the earth found there. Tradition ascribes the colour to the blood of Jarasandha. This spot is situated on the western or main branch of the Saraswati rivulet at the point where it enters the western ramparts of the inner town. There is no doubt however that here stood Jarasandha's *Akhara*, the place for wrestling. Upto this time *pahalwans* and wrestlers take away earth from this spot to their own *akharas* and rub them over their body as the popular belief is that that strengthens one's muscles and makes the body stronger and robuster.

The most interesting relics and places of interest in Rajagriha and among the rocky hills are the caves and *kunds* or springs of mineral water. They are :--

1) *Sonbhandar*—Sonbhandar, or treasury of gold, is a cave situated at the southern foot of the Baibhar hill to the southwest of the gorge leading from new Rajgir to the site of old Rajgir. This cave is cut out of the solid rock and its interior

chiselled to a steely polish. Adjoining it to the east is another cave now in ruins

Sattapanni Cave—This is the cave where the first Buddhist Council of 500 *Arhats* was held by Kassyapa soon after the death of Buddha. There has been much controversy amongst antiquarians about the identity of this cave. General Cunningham identified it with Sonbhandar cave which Mr. Beglar and Dr. Stein repudiated and I think with success. Mr. Beglar in his turn conjectured that the Sattapanni cave consisted of a series of fissures of rocks forming a natural cavern in the same hill less than a mile to the west of the Pipal cave on the northern slope of the Baibhar hill but Dr. Stein has conclusively proved this conjecture to be wrong. The latest and most accurate identification of this cave seems to be that made by Dr. Stein himself. He says “the caves are situated near the temple dedicated to Adinath, which is the fourth in order from below, and roughly speaking, about a mile from the commencement of the ascent” of the Baibhar hill by the side of the hot springs. There are two caves on the northern face of this hill. One of them is 40ft. deep in its open portion, the height is about 12ft. at the entrance and 10ft. further in. The cave is widest at the middle being about 16ft. broad. The other cave is along the same wall of rocks at a distance of about 50ft. further to the southwest and it is a somewhat larger natural cavity. It is 47ft. deep, 25ft. wide at its broadest, and 10ft. to 11ft. high. Its end is lost in a narrow fissure which is said to extend much further.

The stratum of rock overhanging these caves is split vertically into sections, seven of which can be counted. Possibly these sections gave the name to the cave. The debris that has fallen down the hill-slope indicates that at one time a terrace or platform existed in front of these caves. They are reached by a path which descends from the rugged northern scarp of the ridge to a level of about 100ft. below the temple.

Pipolo Stone Cell—It is a remarkable square platform of unhewn but carefully fitted blocks in which Buddha is said to have dwelt. It is a little higher up the holy *kunds* on the Baibhar hill. It is reached by ascending the road which leads to the Jain temples on the Baibhar hill. If the tradition is correct then it is decidedly the oldest stone building in existence. People call this platform “*Jarasandh-ki-Baithak*.”

Karanua Venu Vana Vihara—It was a Vihara or a chapel in the bamboo garden of Kalanda. This chapel existed at the time Houen Tsiang visited Rajgir. He says “a congregation of priests sweep and water it.” Two or three *li*, that is, about half a mile to the north of it was the *Shi-mo-shena* (*Samasana*), which signifies the field of tombs for laying the dead.

From a comparison of Houen Tsiang’s record the Vihara can safely be located within or close to the defile leading from new Rajgir to the old city. It was 300 paces away to the east of the Pipal cave where Buddha was accustomed to

sit in deep meditation *dhyana* after his midday meal

Devdatta's Cave—Devdatta's Cave is situated on the slope of Vipula. It is thus noticed by Fa-hian : " Leaving the old city and going north east 3 *Li* (about half a mile), we arrived at the stone cell of Devdatta, fifty paces from which there is a great square black-stone." The cave is also noticed by Houen Tsiang.

Jain Temples—On the flat top of the Bai-bhar hill there are five Jain temples, besides the ruins of an old Saiva shrine. They are all of recent date and generally contain a stone with the foot-prints of some Jain Tirthankara. Older shrines of the middle ages, with numerous Jain images, are also found ; but they are no longer used for worship.

The massive platforms, on which the modern superstructures are built, seem to be old and in any case we know from Houen Tsiang's reference to the " naked heretics" (Jain ascetics called Nirgranthas who mostly remained naked), that they frequented the top of the hill. So the sacred character of this hill for the Jainas is not a feature of modern growth. Rajgir is a *tirtha* or sacred place of Jainas also who go there in great numbers from different parts of India to visit the shrines on this and four other hills which also contain Jaina shrines.

Rajgir tirtha—Rajgir has been a place of Hindu pilgrimage from pre-historic times. This

sanctity is due to the numerous hot-water springs, which are worshipped as manifestations of the divine power. Bathing *melas* are held here several times a year. A large number of Hindus assemble here on *Parab* days. From Houen Tsiang's record we learn that King Asoka gave the city of Rajgriha to the Brahmans who were the sole inhabitants of the place at the time of his visit. Since early times it has borne the character of a Hindu *Tirtha*. The full description, which Houen Tsiang gives of the numerous temples constructed around the springs and of their pilgrim visitors, corresponds closely to the present appearance of the place. It shows plainly that apart from all Buddhist Associations Rajagriha was then, as now, a popular *Tirtha*. This fact deserves more consideration than it has received hitherto. On the one hand, it may explain the true reason for the presence of the numerous Jain shrines which still crown the heights around the old Rajagriha, for throughout India we find the local worship of the Jaina community attracted to places which Hinduism at large has invested with sacred interest. On the other hand it must direct our attention to the extant *Tirtha Mahatmya* as a useful source of information.

The *Pandas* of Rajgriha are Maharashtra Brahmins and belong to 14 different *gotras*. They marry amongst the 13 *gotras* excluding their own. They were invited to this place by Jarasandha and made to settle here. They are now on the decline. There are now only about 150 houses of these *Pandas*, whereas there were 575 houses

during the commencement of the present Samvat year. They are mostly poor. The oldest **Panda** I came across is about 70 years old. His name was Naren Panda. The richest **Panda** at Rajgir is Amir Upadhyaya who is said to have an income of about Rs. 8000 a year from all sources. Before proceeding to describe the sacred tanks, I wish to note that a very good house has been built by the late lamented father of the Hon'ble Raja Haihai Piasad Narayan Sinha of Amawan, just above the group of sacred tanks on the ascent of the Baibhar hill for the accommodation and residence of respectable visitors who go to the place. To the northwest of Amawan House on the **kund**, there is a **Thakurbari** which was built by Khaki Baba, 4th in ascent of the present Mahanth Tulshi Dasji whose one arm has become useless. The **Sthan** belongs to the Vaishnabas of the Bairagi sect. The water of a well inside the garden attached to this **Thakurbari** is excellent.

The **tirtha** place at Rajgir is called **Markandai Kskettra** by the **Pandas**. There are three sacred **kunds** formed in the bed of the Saraswati river that flows at the foot of the Baibhar hill. They are called :—

(1) *Saraswati Kund*—Stone steps lead from this **kund** right up to the vicinity of the Amawan House

(2) *Baitarni Kund*—It is half a mile to the north of the **Saraswati Kund** in the bed of the Saraswati river. **Pucca ghats** are built on either side of the river at this place.

(3) *Saligram Kund*—This is situated about 400 yds. to the north of the Baitarni. Here also there is a *ghat*.

At a short distance to the east of this kund is a small shrine of Shiva and a curious well called *Bharat Kup* with steps leading to the water. This well however is not mentioned in the "Rajgrihi Mahatamya."

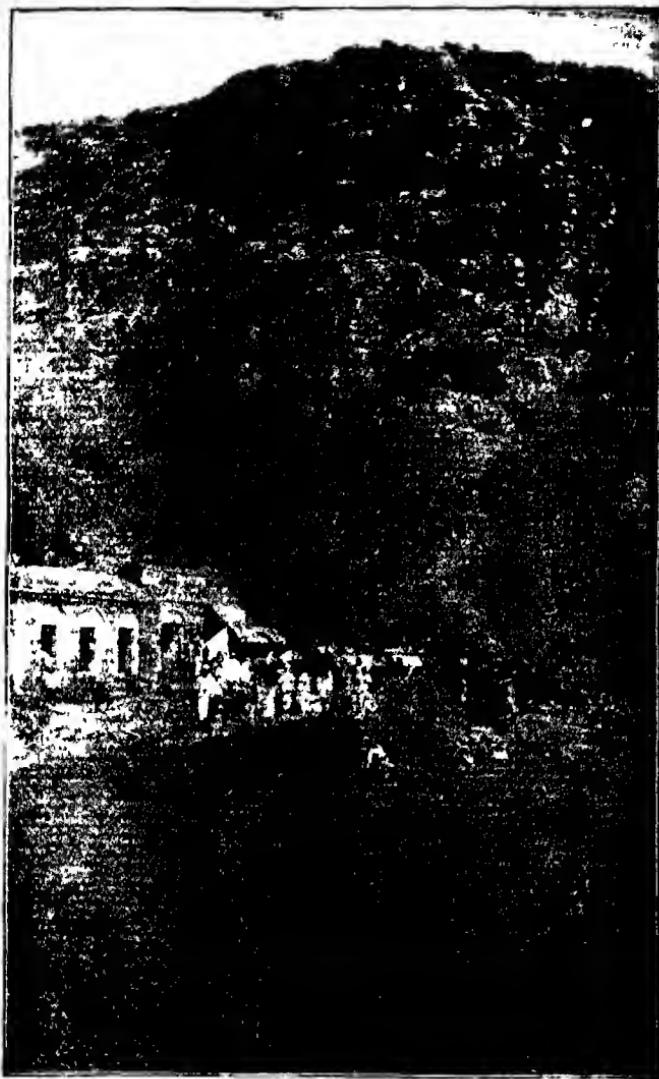
To the south of the Saraswati Kund on the left bank of the Saraswati river there is a small kund which is called *Banari Taran*, and at a short distance from this place to the south, a small rivulet named Godavari comes from the south and falls into the Saraswati.

To the south east of this *Sangum* there is the shrine of Jwala devi on the hill and there is also a temple of Ganesh on the summit of the same.

The chief objects of interest, however, which attract visitors and pilgrims from far and near are the Rajgir kunds. These springs are on both banks of the Saraswati rivulet, seven at the foot of Baibhar hill, and six at the foot of Vipulagiri.

The names of the former group are Ganga Jamuna, Anant Rishi, Sapta Rishi, Brahma Kund, Kassyapa Rishi, Byas Kund and Markandai Kund. They are surrounded by sacred buildings. The six springs at the bottom of Vipulagiri are called Sita Kund, Suraj Kund, Ram Kund, Ganesh Kund, Chandrama or Soma Kund and Sringi Rishi Kund.

Rambles in Bihar



MAKDUM KUND AT RAJAGRIHA

The spring last mentioned, which is about a quarter of a mile east from the others, has been appropriated by the Mohammadans and is called by them Makhdum Kund. The waters of all these kunds are hot except those of Ganga Jamuna in which there are two springs, one hot and the other cold. Of all these the water of the Sapta Rishi spring only is used for drinking purposes. It is decidedly very efficacious, light and sweet. The water in the Brahma Kund is the hottest of all. It does not come out from the side of the hills but bubbles out from the ground.

RAJGIR HILLS.

Besides temples, shrines and springs of mineral water and other ancient relics there are a number of other very interesting things and places on the range of hills extending westwards for some miles which are described below :—

(1) *Yashtivana or Jesttiban*—It is the name generally given to the western slope and foot of the hill about three-fourth of a mile to the east of Jethian village. About two miles to the south west of Jethian lies Tapoban with its hot springs. On the top of Jethian Ghat are noticed under a tree a collection of small relieves all of ancient work and some distinctly Jain. *Jesttiban* forms a small undulating plateau partly grassy, partly covered with low jungle, at the west foot of the hill which is the last offshoot of the Handia ridge in this direction. At a particular spot designated as Phal-Jethian, there are low mounds and furrows

which are said to mark the site from where bricks were dug out by the people of Kiri. At a short distance eastward there are traces of some circular structure which is popularly supposed to be some Raja's palace. From Houen Tsiang's description of Yashtivana we know that the bamboos that grew here were large. They covered the hill and extended through the village. Bamboos still grow plentifully on the hill above Jeshttiban. The stupa, which Houen Tsiang says, Asoka had built here to commemorate the spot "whither Tathagata had displayed for seven days great spiritual wonders for the sake of the Devas," now no longer exists, people of the various villages in the vicinity having removed the materials of which it was made.

Tapoban—The springs of Tapoban are at the southern foot of a chain or range of hills a few miles to the southwest of Rajgir. It lies outside the valley and is approached after crossing the southern range by the pass known as Jethian ghat. The way to Tapoban also runs through the valley of the old Giribraj or Kusagrapura via Rangbhumi across the Bawan or Ban-Gunga defile over Jarasandh's *bandh* and then going due west by the pathway that runs parallel to the range of hills close by its foot on the south. So the place lies in Gaya district ; the range of hills being on the boundary of Patna and Gaya districts.

There are four hot springs in all here issuing at the rocky foot of the hill at short distances from each other, but only two, towards the east,

have a large flow. The largest and the one first approached from the east is called Sanat Kumar Kund. Some people also call it 'Suraj Kund.' It is like the rest enclosed by a stone wall and steps evidently built of old materials. To the west of it stands a small temple of modern date, said to have been built by Babu Gopal Singh, a local Zamindar. Between the temple and the spring rises a mound measuring 75ft. by 81ft. at the base and 45ft. square at the top. Its height is about 10ft. The top is covered with small square mounds marking the *samadhs* of Sanyasis and adorned in places with fragments of ancient sculpture. Probably this large mound represents the remains of the stupa, mentioned by Houen Tsiang, as having been erected " by the side of the springs to mark the place where Tathagata walked for exercise." The springs are visited by pilgrims in connection with the Tirthas of Rajgir and also by very many sick persons who seek medical relief. A great Mela is held here on the occasion of Makar Sankranti in the month of Magh when people from far and near assemble in large numbers to bathe in the four Kunds. This has been the case from time immemorial. Houen Tsiang also speaks about it. He says :—" Men from far and near flock here to bathe, after which those who have suffered from disease or chronic affections are often healed."

The springs are so hot that one hesitates even to touch the water, but once one plunges into it and takes a dip, the whole body becomes electrified and so light that after coming out of it even old and

weak people and persons extremely fat feel strong, enervated and agile. Really these mineral waters possess miraculous powers of restoring one's broken down health and curing diseases.

Cakra Ghat—This is a Pass through the range. The route leads from Kiri across the northern range of the hills into the open plain beyond. Since early days it has been a much frequented line of communication. Foundations of ancient walls are seen when ascending through the defile which leads up to the Pass from the south. The remains become far more distinct on the north side. The construction of these walls closely resemble that of the fortifications around Kusagrapura showing rough but well-set stone work.

Sahodrasthan—It consists of a small brick enclosure containing three broken Vishnu images of ancient appearance. The shrine rests on a square platform of old bricks. The structure to which this platform originally belonged must have been far larger. The position of Subhadra Sthan commands an extensive view on all sides, except the south. A stupa once stood upon it, and was a very conspicuous object. A little below on a spur to the north-east stands now a *Linga* of uncertain age worshipped as *Harharnath*. The identity of this structure with the stupa which stood 6-7 *li* (about $1\frac{1}{2}$ miles) to the south west of Yashtrivana has been established beyond doubt by Dr. Stein.

Saffighat—At a distance of about $1\frac{1}{2}$ miles south-east of Jeshtibhan there is a gap in the main

hill-range which is known as Saffighat. Sahodra Sthan is not far off from this Ghat.

Rock-dwelling of Vyasa—It was situated on an isolated hill now called Bhaluahi which forms the south-western end of the Handia range. This hill just faces Saffighat from the north and is separated by a deep gap from the spur running up towards Handia. Its distance from Saffighat would be about half a mile. Reaching the spot with some trouble through the thick Jungle Dr. Stein found a natural recess formed by the rocks on the hillside overhanging their base at a height of about fifteen yards. This recess is known as *Pansabda*. It is probably just deep enough to afford sufficient shelter against rain and heat. This rock-recess, Dr. Stein considers to be, the rock-dwelling of Rishi Vyasa.

The absence of any other excavation, natural or artificial, on this hill or further up the valley of the Harhar stream, lends great support to the identification. In view of close agreement of position, bearing and distance recorded by Houen Tsiang, the aforesaid identification is fully established.

Rajpind Cave—To the north-east of the solitary hill 4 or 5 *li*, Houen Tsiang tells us, “there is a small hill also standing alone.” On the side of this hill, he describes a stone chamber, large enough to seat a thousand persons where once Tathagata for three months had explained the law. At the south-west angle of the cave, the pilgrim noticed a lofty cavern, which a popular legend supposed

to lead to the "city of the Asuras." By the side of the cave he mentions a remarkable road made of wood ascribed to King Bimbisara, who had it made to reach the spot where Buddha was. The large cave of Rajpind, says Dr. Stein, "by its relative bearing and distance as well as its natural features accurately answers the description given by Houen Tsiang. It is situated on the northern face of a rocky hill called Candu. Dr. Stein says:—

"Coming from *Kiri* ascend the rubble-covered natural slope of the hill for about 10 minutes and then you will reach the old road leading to the cave which is about 91ft. deep in its open part and 20 to 25ft. high. Its breadth 20ft. near the entrance increases to 37ft. at its inner end. * * * From the south-west corner of the cave a high fissure runs upwards which evidently extends much further. The people believe that this fissure reaches far into the mountain, just as in the days of Houen Tsiang, who was told of adventurous youths having travelled in it for 30 or 40 *li* before they reached the silver and golden walls of the magic city of the Asuras. The cave is popularly supposed to have been used by the king, whose palace was at Phal-jethian, for holding his *nautches*. Above the entrance of the cave there is a large perpendicular mass of solid rock which in the days of Houen Tsiang received the notice of the pious. The gods Sakra and Brahman were supposed to have pounded sandal wood on the great and remarkable rock above the stone house and to have sprinkled the body of Tathagata with

it. The surface of the stone still emits the scent of the perfume."

Buddhavana—General Cunningham identified Buddha Vana with Buddhain but Dr. Stein has satisfactorily proved this identification to be untenable. The pass or hill designated by the name of Buddhain lies fully six miles to the north east of Jethian while Houen Tsiang reached Jethian (Jestibhan by going 30 *li* to the east through the wild valleys of Buddhavana mountains. Buddhavana was therefore many miles in the opposite direction. "It is highly probable," says Dr. Stein, "that Buddhavana mountain, with its peaks and cliffs lofty and precipitous, must be looked for in that portion of the southern range which lies to the south-east of Jethian, near the point marked by the entry "Shahpur" in the Revenue survey map." Houen Tsiang tells us that there was "among the steep mountain cliffs, a stone chamber, where Buddha once descending stayed; by its side is a large stone where Sakra and Brahmaraja pounded some oxhead-sandal-wood and anointed Tathagata with the same."

Amaithi—It is a large village, at a distance of about nine miles from Jethianghat, towards the south-west. A small modern shrine, by the road side, contains three old images covered with red-lead, one among them representing Avalokitesvara.

CHAPTER V.

PATNA DISTRICT.

Dumri, Ongari, Islampur, Telhara, Beswak, Hilsa, Maner, Bhagwanganj & Sonmayi.

Dumri—It is a small village belonging to Babu Lala Prasad of Patna City and lies on the road leading from Behar to Ekangar Sarai. It contains a brick-built stupa which is repaired to a certain extent by the Government paying Rs. 5 a year for the purpose. It is 5 miles to the east of Ekangar Sarai and a mile from mauza Ope. The path-way leading from the main road to this stupa passes through the *Busti* and fields that are covered over with water during the rainy season so that one has to wade through dirty stagnant water to go to this place during the rains, even up to October.

Ongari—Two miles to the north-east of Beswak. It contains a temple dedicated to the sun god where *Chhath Mela* is held every year.

Islampore—A village fourteen miles to the south of Hilsa. The remains of a large Buddhist monastery or temple exist at the extreme west of the village and some of the granite columns are still intact. About a mile to the south-east is a small village called Ichhos which was also a site of a great Buddhist temple and monastery.

Telhara—A village thirteen miles to the south-east of Taregna Railway Station. This was the first place visited by Houen Tsiang on his journey south

from Patna. It contained a great Buddhist monastery where 1,000 monks devoted themselves to study, and learned men from distant countries flocked to its halls. The site of this splendid structure is now marked by a number of mounds. Some remarkably fine Buddhist sculptures have been found in the village. The Musalmans have covered one of the mounds with tombs and have built both mosque and *Dargah* on another. Down to the time of Akbar, it was a place of some considerable importance and the capital of a perganah. It appears from the Aini-Akbari that its area was 30,053 bighas and it had to furnish a force of 300 cavalry and 20 infantry.

It is beyond doubt the place called Tailadhaka by Houen Tsiang who has given a glowing account of it. He calls the monastery Ti-lo-tse-kia. It was once a place of considerable importance. The Telis or oilmen of this place were very enterprising *Baniyas* who set up the colossal images of Buddha at Nalanda and Tetrawan. The one at Nalanda is still known as *Teliabhandar*. In an inscription found on the temple there, the Parama Upasaka Baladitya, son of Gurudatta and grandson of Hardatta, is called the "chief among the wise men of the Tailadhaka clan."

The Bulandi or high mound which stands to the west of the Sona-nadi is the site of the great monastery (Ti-lo-tse-kia) and its Viharas.

An inscription found there by General Cunningham and another inscription on the lintel of

Sangi-Masjid mention the name Tailadhaka. The stone lintel was originally the door-jamb of some Hindu building. The Sangi Masjid stands on a mound about two furlongs to the north-east of the Buddhist ruins at Bulandi. On the east there is the Dargah (shrine of a holy man) of Sayed Yusuf Ikbal surrounded by a brick wall. Between the Dargah and the Masjid are many wrought blocks of blue basalt ranged in lines, like the basement of a building, but all of them are placed upside down. The Masjid and Dargah mound is decidedly a Brahmanical site although it may have been occupied at some time by the Buddhists.

At the north-west end of the village are a few Hindu temples ; one contains a fine image of an eighteen-armed female in black basalt. Close to these is an old ruined brick tomb, a square surmounted by a dome which is very picturesque.

The stone mosque does not look like a Masjid strictly so called. It is a plain hall with flat roof supported by Hindu pillars which are of many kinds and set up without the slightest regard for symmetry or beauty. Most of them are of a coarse kind of granite, but a few are of sandstone. The hall is quite open in front. Adjoining to the east, is a courtyard paved with Hindu pillars, architraves and other remains. The entrance is through two small narrow chambers facing east. The whole edifice is in a delapidated condition.

A branch of the river Phalgu flowed past this village on the west over which there was a massive

bridge that collapsed in the memorable flood, called *Burhya Barh* of A. D. 1836. I saw a most beautiful image of Goddess Durga that was unearthed in a *nala* close by the Dargah a few years ago. It is kept in a kutcha house on the southern outskirts of the village and worshipped there. It has eighteen arms and is made of black sandstone. The make and general design of this sculpture are highly artistic and superb. To the south of this spot there is the *Sanghat* of a *Sadhu* inside a garden which is decidedly the site of some old Hindu Thakurbari or Vihara.

Beswak—Like Telharha this place gave its name to a pergana which according to the Aini-Akbari once contained 35,318 bighas. There are two enormous tanks to the east of the village and two mud forts of considerable size and antiquity. Here also are found traces of some large Buddhist Vihara.

Hilsa—This town stands on the Fatuha-Islampore road which passes by the side of Ekangar Sarai. All these towns have police stations in charge of a sub inspector. It is thirteen miles south of Fatuha on the metalled road. The District Board has sanctioned the construction of a light railway over this road from Fatuha to Islampore, a distance of 27 miles.

Hilsa is the old name of the place which was subsequently changed to Jatinagar after the defeat of Hilsadeo by a Mohammadan saint named Jaman Shah Madari alias Jaman Jati. There

are various stories about the conflict between the Hindus and Musalmans here. It is said that eventually Hilsadeo was killed and buried under the flooring slabs in the centre of the central arch of the mosque. The principal object to be seen here is this Masjid which was avowedly built on the site of a Hindu temple. It is a simple, square brick building covered by one dome and containing seven tombs of which the western-most is that of Shah Juman. According to an inscription over the door it was erected in 950 A.H. or 1532 A.D. Shah Madar, the founder of Madari order, is said to have been a contemporary of Ibrahim Shah of Jaunpur who reigned from 1400 A.D. Close by, there is an upright slab with an inscription dated 1013 A.H. of the time of Shah Salim the son of Akbar who was then alive.

A *Thakurbari* of the Khaki Bawa of Rajir and a *Sanghat* of Bawa Bhagwan Das a Nanakshahi *Sadhu* are the two places where the Hindus mostly resort for worship.

Some say that Hilsadeo was a powerful Zamindar of the place but others say that he was a magician. Hilsa is still famous for the trade in *Motia* cloth that are woven by *Jolhas*.

Maner—This town derives its name from Raja Maneri or Mani Ram whose capital it was. He was a ruler of the country covered by pergana Maner and the surrounding perganas. He was a powerful monarch and governed with vigour and skill during the early days of Mohamedan

rule. The Mohamedans grew jealous of his power and somehow wanted to usurp his possessions, but he was always on the alert and baffled all their attempts to overthrow him. The Mohamedans thereupon had recourse to stratagem and treachery and sent for Imam Teg Fateh from Arabia who was a *Pir* of great reputation. When the *Pir* Saheb came here, he was sent for by the Raja who was dazzled by the miracles performed by him. Lands were given to the *Pir* and he settled here with a great retinue. His reputation brought large numbers of Mohamedans from all parts of the country and in course of time they became very powerful. The Raja was thrown off his guard. One day when the Raja was out hunting with a few followers the Mohamedans waylaid and attacked him. He performed feats of great valour, but being unprepared and out-numbered he was murdered then and there and his fortress set on fire. So sudden and well-planned was the attack, that the small force that happened to be encamped in the place at the time could not cope with the determined odds opposed to them. Thus ended the Hindu Raj in that locality. A very fine mausoleum was built on the spot by the side of a large tank which is in existence since the Hindu period. This mausoleum known as the Choti Dargah was built by Ibrahim Khan, Governor of Behar, over the tomb of his preceptor Shah Daulat who died in 1608 A.D. It is by far the finest monument of the Moghals in Bengal and Behar. Emperor Babar and Sikander Lodi visited Maner in their time. The curious image of Singha or rather

Sardool which still exists is the only relic of the Hindu temples that adorned the place at the time. All others having been raised to the ground, a Dargah called Bari Dargah was built on the site. Here lies buried Shaikh Yahia Maneri who was born here and died in 1290¹³ A.D. He was a member of a celebrated family of saint ¹⁴ and the grandson of the ¹⁵ and the father of Hazrat Makhdoom ¹⁶ of Behar, and the son-in-law of Hazrat Shaikh Sahabuddin of Jethuli, and the brother-in-law of Bibi Kamalo of Kako. **Urus-ka-mela** is held at this place every year. Low class people of both sexes assemble there in large number on such occasions and have given the place a bad name.

A few miles to the north-west is the village of Hardi Chupra where we find the real **Tribeni**. The river Sone from the south, the Ganges from the west and the Sarju from the north-west form their junction down this place. The **Sangam** of three large rivers is a place of special sanctity and enchanting to behold. The sight is grand and beautiful, the more so in the rainy season when it becomes most picturesque and awe-inspring. Alligators and crocodiles abound in this place. Wherever you turn your eyes you see a large number of these dangerous reptiles, big and small, floating on the river or basking in the sun on the **diara** and **chur** land. They raise their heads and a greater portion of their body erect and then dive down the water which is most fearful to behold. This goes on the whole day long on all sides for at least a mile to the east of the place

where the rivers join. I was delighted to see some very old and interesting idols that lay hidden in a thick grove interspersed with jungle. Near about for some distance there is a rectangular hollow or low ground which tradition ascribes to be the site of a lake of Treta Yuga. The place was called *Surajmath* and the idols were the representations of Bhagwan Surajdeo and Ganesh. Judging from the curious and exquisite workmanship of the idols or images and the old tradition connected with the place I have no doubt that there must have been some fine buildings and temples on the spot in the remote past. In Patna itself there is another *Sangam* in front of Mahalla Chaudhritola (midway between Patna City and Bankipore). Here the river Gandak (also called Saligrami and Narayani) from the north joins river Ganges and a great bathing *mela* is held on the last day of the month of Kartik every year on the occasion of the *Harihar Kshetra mela* (Sonepore fair). The third *Sangram* is at Fatuha where the river Poonpoon from the south falls into the river Ganges.

A river trip in the rainy season when the rivers are full from Fatuha *Sangam* to Maner *Sangam* is extremely pleasant.

Bhagwanganj.—A village in the Dinapore Sub-Division. It contains the remains of a stupa which has been identified with Drone Stupa mentioned by Huen Tsiang. Not far from this Stupa flows the Poonpoon river. Along its banks, about two miles from Bhagwanganj, are the remains of a stone and

brick temple about 40ft. square, and about a mile and a half further north along the Poonpoon is a large mound about 45ft. square and 25ft. high which marks the remains of another shrine which lies in a small village called Bihta.

On the death and cremation of Buddha at Kusinara, a pious Brahman named Drone was employed in weighing and distributing his burnt bones and ashes amongst the rival candidates who were quarreling for the same. Drone used a *ghara* or earthen pot for the purpose. After all the remains had duly been distributed, he brought the *ghara* to his native village Bhagwanganj and having buried it there, erected a stupa over the place. It was named after him and called Drone stupa. In course of time Bhagwanganj became a place of favourite resort of the Buddhist monks who looked up to it with feelings of great reverence. Houen Tsiang also visited this place on his journey from Tailadhaka to Budh Gaya and remained here for some days.

Sonmayi—At present an insignificant village three miles to the south-east of Mohiuddinpur Khera and one and a half miles south of a great *Jhil* formed in the bed of the old course of the river Sone. In ancient times this place was of great importance as is evidenced by the ancient remains in it. The principal of these is a mound about 20ft high and 150ft. long by 100ft. wide at the base. This mound is the ruin of some large and important temple. It is strewn with brickbats, and near it is a pillar of greyish white stone, 9ft. high

and twenty inches square. The capital and base are plain and eighteen inches high each. The central portion is ornamented with a flowered band of sculpture about its centre, and by four boldly sculptured female figures round the shaft. The reason for the importance of the village was that the road from Rajgir to Pataliputra passed through it.

CHAPTER VI.

GAYA DISTRICT.

Lath, Barabar Hills, Kawadol, Dharawat, Ghenjan, Tekari and Kauch.

Lath.—A village two miles from Dapthu. An extraordinary monolith lies in the open fields. It is a granite column 53ft. long and 3ft. in diameter.

Barabar Hills.—It has been identified with the lofty hill from which Buddha surveyed the kingdom of Magadha and it is still the object of an extensive pilgrimage from the neighbouring tracts. An inscription in one of the caves shows that the temple of Sidheswar Nath though small is as old as the 6th or 7th century. Towards the southern corner of the basin are two small sheets of water which find an outlet underground to the south-east and re-appear in the sacred spring called Patalgunga where a bathing festival is held on the *Ananta Chaturdasi* day in the month of *Bhado*.

In the southern corner of the valley there is a low ridge of granite rock, 500ft. long, 100-120ft. thick, and 30-35ft. in height in which some very remarkable caves have been cut in the solid rock by Indian masons in the 3rd century B. C.

The whole of the interior has been chiselled to a wonderful polish which shows the proficiency

with which the masons were able to deal with such intractable material as the hard granite. That the caves date back to that early age is proved by an inscription on a sunken tablet at the western corner of the entrance recording the dedication of the cave by Asoka himself.

On the northern side lies a large cave called Korna-chaupar or the hut of Korna at the western-end of which there is a raised platform which was probably the pedestal of a statue.

On the opposite side of the ridge is the Sudama cave consisting of two chambers. A portion of this cave remains rough and unfinished while all the rest of the cave is highly polished. The same is the case with Ramasram cave. The fourth cave is excavated in a large block of granite to the eastward of the main ridge. It is known as Viswajhopri or the hut of Viswamitra and consists of two rooms, one inner apartment, which is rough and unpolished, and an anti-chamber which is polished throughout and contains an inscription regarding the dedication of the cave by Asoka.

About half a mile to the east of Sidheswar Nath peak are the Nagarjuni Hills, consisting of two narrow ridges of granite running nearly parallel, about half a mile distant from each other. The southern ridge contains three more caves, the largest of which is known as the Gopi Cave. It is approached by a flight of rude stone steps. On the outside, immediately over the doorway

of an *Idgah*, a small sunken tablet contains an inscription stating that this Gopi's Cave was bestowed by Dasaratha, immediately after his accession, on the venerable Ajivikas to be a dwelling place for them as long as the sun and moon endure.

The other two caves also have inscriptions recording their dedication in the same terms as mentioned above. To the south there are two raised terraces, the upper of which bears traces of a Buddhist Vihara or monastery. There are several square stones and granite pillars near the top. The platform is covered with Mohammedan tombs and all round there are heaps of bricks and fragments of carved stones, which show that several buildings must once have existed there.

The westward cave is entered by a narrow passage about 3ft. in width. In an inscription on the right-hand jamb of the doorway this cave is called the Vadathika. The cave next to it has a small porch or anti-chamber, from which a narrow doorway leads to the principal room. The inscription on the left hand side of the porch shows that the cave was called Vapika.

From the account given of the two groups of caves it will appear that they originated in different dates. The Barabar caves were excavated in the reign of Asoka, while those of Nagarjuni in the 1st year of the reign of his grandson Dasratha i. e. about the year 321 B. C. They were all dedicated to the

Ajivikas who were either a sect of Brahmanical ascetics devoted to Narayan, a form of Vishnu, or a penitential order closely associated with the Jainas. From inscriptions of later date it is clear that the caves were for ages occupied by Brahmanical ascetics.

The Barabar caves are locally known as Satgharwa. The Barabar caves are only four in number. The term would therefore include the three Nagarjuni caves. It appears more plausible that the term Satgharwa is a corruption of Santgharwa, dwelling places of the saints or ascetics. Nagarjuni Hills derive their name from Nagarjuna, a famous Buddhist teacher who lived in one of these caves, while the name Barabar is apparently a corruption of *Bara awara*, the great enclosure, a designation applied to the valley in which the caves are situated.

There are two ways to reach the caves on Barabar Hills, one from the side of Patalganga and the other from the opposite side called *Hathia-bore* which is the easier of the two.

Kawadol.—A hill six miles to the east of Bela Railway Station and about a mile to the south-west of the Barabar Hills. It is a detached one about 500ft. high. It is called Kawadol or the crow's swing or rocking stone as the pinnacle looks like a crow from a distance. This place is the site of the ancient monastery of Silabhadra who was a learned Buddhist of the royal family of Samatata. He defeated a learned Brahman in a public

discussion and as a reward for his victory the king gave him extensive landed properties, from the income of which he built this magnificent monastery. Houen Tsiang visited it and wrote that it looked like a stupa and this description is wholly correct. The remains of the monastery is still extant consisting of the ruins of an ancient Buddhist temple at the eastern foot of the hill. Inside the temple there is one of the biggest statues of Buddha in the sitting posture and is in fair preservation. The figure is about 8ft in height. Some granite pillars that once supported an open hall in front of this temple still stand and are evidence of the fallen greatness and grandeur of the temple. On the northern side of the hill there are numerous figures carved in high relief on the rocks. Most of the figures are Brahmanical ; one of them represents the four-armed Durga slaying Mahikhasur. Buddhist figures also are to be found carved in the same rocks which go to show that in later years there was a fusion of Buddhism and Brahmanism.

Dharawal.—A village in the extreme south of Jehanabad Sub-division about five miles north-west of the Barabar Hills. Here stood the famous Gunamati Monastery : Gunamati, a Buddhist Pandit of southern India, defeated Madhava, a Brahman Pandit of vast learning, in controversy whereupon the king built a great monastery there to celebrate the victory of Gunamati. Madhava, on being defeated, vomited blood and died.

At the foot of the hills on the south there is a tank 200ft. in length and 800ft. broad which

Rambles in Bihar 



LAHARAJ KUMAR CHITTHAN - GOPAL SIKHARAN NARIN SINGH OF TELFAR

goes by the name of Chandokhar, an abbreviation of Chandra Pokhar, made by Raja Chandrasen. There are two modern temples and a small shrine containing a large collection of ancient statues, including the well-known statue of Kartikayini, the female energy of the war god.

Between the two temples there is a colossal image of the Buddhist Avalokita which the people there call Bhairo. The village contains a large number of mounds and quite a number of Buddhist statues have been unearthed.

Ghenjan.—A village situated about five miles from Makhdumpur Railway Station. This village contains a number of Buddhist and Brahmanical statues. One of the statues is that of Buddha, another that of Avalokiteshvara. There are the ruins of an ancient brick temple and the village also contains a modern temple in which Tara is worshipped as Bhagwati. Many minor images are collected in this temple. At a short distance in the open field there are a large statue of Buddha and an image of Vishnu.

Tekari.—There is a good fort built by Raja Sundar Singh who founded the Tekari Raj during the first half of the 18th century A. D. The Raj was very powerful and extensive in south Behar. Out of this Raj, another small Raj was carved out which is known as Maksoodpur Raj. The parent estate was subsequently divided into two estates known as the nine annas Raj and the seven annas Raj.

Kouch.—A village four miles from Tekari. The village contains a large number of statues, Buddhistic images and remains of minor temples. The most conspicuous temple still extant in good preservation contains a remarkable piece of sculpture viz. a slab representing the *avatara*s or incarnations of Vishnu. General Cunningham says that the temple dates from the 8th century but tradition ascribes the construction of this temple to Bhairavendra who lived about 1450 A. D.

CHAPTER VII.

GAYA DISTRICT.

Gaya, Pretsila Hill, Bodh Gaya, Bakraur, Pragbodhi Hill, Ganjas or Morahill and Sherghatti.

Gaya (Sahebganj).—A portion of the Gaya town between old Gaya and Ramsila Hill. It formerly contained houses of European residents which gave that quarter the name of Sahebganj. It was called the Ramma or Deer Park in the Buddhistic period. There is an excellent Public Library called the Halliday Library in the European quarter of the town. The Library was founded in 1857 in commemoration of the visit of Sir Frederic Halliday, the then Lieutenant-Governor of Bengal. It has a fund of Rs. 12000 invested in Government securities and possesses 3,000 volumes. To the west of the Ramsila Hill a large railway bridge spans the Phalgu, passing by a small rocky island crowned with a Hindu Temple. To the south, a large wooden bridge spans the river connecting Sahebganj with Manpur and Buniadganj and at a short distance up the river is a small hill, called Ram Gaya, which forms one of the sacred places of pilgrimage. Gaya town practically lies in a valley, for it is bounded on the north by Murti and Ramsilla Hills, on the south by the Brahmayoni hill, on the east by the river Phalgu and on the west by the Katari Hill. There were four gates in old Gaya, for the town was built with the object of preserving the sacred shrines from rapine.

The great interest of Gaya lies in the sacred shrines which attract pilgrims from all parts of the Hindu world.

The chief place of worship is the Vishnupad which derives its name from the foot-prints of Bhagwan Vishnu enshrined within it. This temple is a solid structure of grey granite built in the 18th century by Maharani Ahilya Bai of Indore. Its unique and exquisite workmanship and the fine carvings are the admiration of all educated people who have a taste in or understand the art of architecture. Here thousands and tens of thousands of Hindus from all parts of India fought and fell in sacred wars with the Musalmans for the protection and preservation of the holy shrine. These wars were just like the wars of the Crusades in Jerusalem.

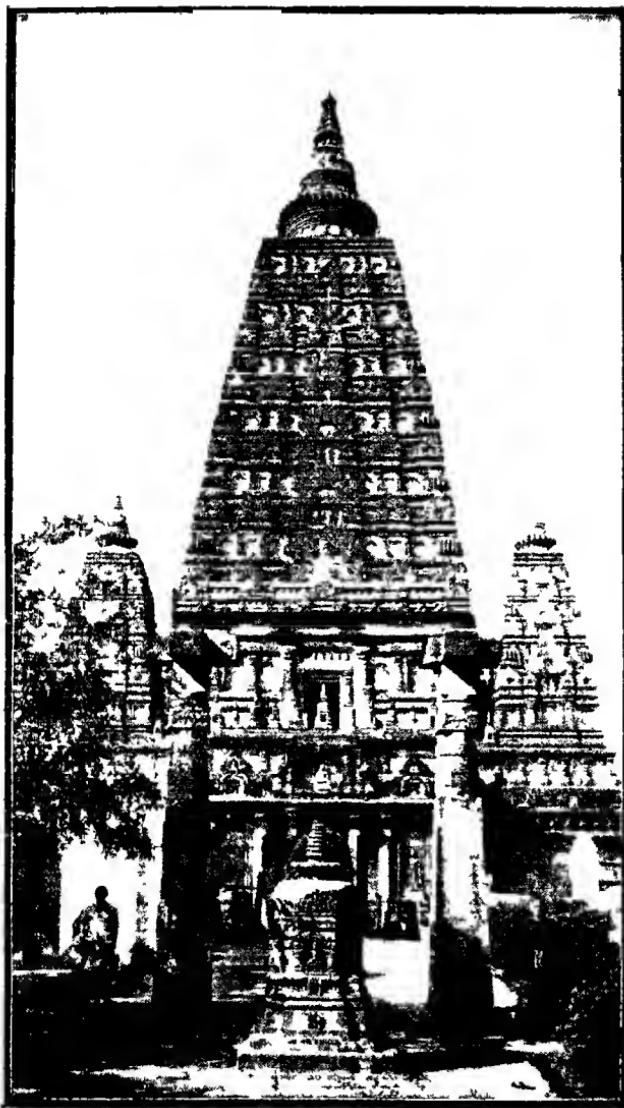
A little to the north of the Vishnupad is a temple sacred to the Sun in which is enshrined a fine statue of the god with his seven horses driven by Arun on the pedestal. To the east of this temple is the sacred Surajkund. Another large statue of the Sun-god is enshrined in the temple of Surya close to the Vishnupad at the Bahmani-ghat.

About half a mile to the south-west of the Vishnupad near the Brahmayoni Hill is the famous Akshayabat or immortal banyan tree at which the pilgrims make their offerings to the Gayawals and conclude their pilgrimage. Close to it, is the temple of Prapita-maheswar and to the west-ward is a large tank called Rukmini kund.

Other temples of renown in Gaya are those of Shri Mangla Gauri and Krishna Dwarika, which attract a large number of visitors every day. In front of the Pilgrim Hospital on the *Chauraha* where four roads meet running at right angles to one another there is a large sand-stone pillar over 16ft. high which was brought here from Bakraur where it formed the shaft of a pillar said to have been erected by Asoka the Great. A Persian inscription shows that it was set up in its present position in 789.

Gaya is a place of great sanctity both for the Hindus and Buddhists. It is the place where the Hindus, from all parts of India, of all castes and sects, come to perform the final *Saradh* called Gaya *Saradh* and offer *Pindas* to their departed ancestors. There is no peace of mind for an orthodox Hindu unless *Pindas* are offered to the manes of his deceased fore-fathers at the place.

Gayasur, a powerful demon, performed penance here and the gods ordained that thenceforth *Pindas* were to be given to the *Pittrilogs* at that place, the penalty for non-compliance being their serious displeasure. The place is called Gaya after the name of Raja Gai, son of Raja Amurtrayes (according to Mahabharata (Drone Purva, 64 Adhaya), who performed numerous *Yajnas* there; but according to *Linga Purana*, 65th *Adhaya*, Raja Gai was the third son of Sudumna and grandson of Manu. All the *Puranas* are unanimous about Raja Gai, being the first man



THE BODH, GAYA TEMPLE

Rambles in Bihar



which still exists. This holy tree at Bodh Gaya was cut down and completely destroyed by Raja Sashanka of Burdwan about fifty years before the arrival of Houen-Tsiang at that place, but it again grew and still exists. A Colossal temple and statue of Buddha were erected by the side of this Bodhi tree. The temple is 190 ft. high and is said to have been built by Asoka. It has no equal. The make and design of this temple is admirable. It was long neglected and a great portion of the temple and its surroundings lay buried under the ground till the year 1876 when the king of Burma deputed three of his officers to clear the ground. In 1877 the Bengal Government deputed Dr. Rajendra Lall Mittra to see that the foundations were not damaged. The inscription in English on the door of the temple shows that it was thoroughly repaired in 1880 by the Lieutenant-Governor of Bengal at the expense of Government. A few years ago Dharmapal, a Buddhist monk, tried to place a highly artistic image of Buddha from Japan and take possession of the temple, but the Mahanth of Bodh Gaya resisted and the civil and criminal litigations that followed are matters of recent history. It was finally decided that the Mahanth has got every right to take the offerings presented in the temple and that it has been in possession of the successive Mahanths from time immemorial. The Hindus also offer *Pindas* and worship at that place.

Bakraur.—A village half a mile to the east of Bodh Gaya on the narrow neck of land between the Nilajan and Mahana rivers. Immediately to

the south of the village are the remains of a large brick stupa still standing 25ft. above the ground and 150ft. in diameter; and at a short distance from it is the stump of a sand-stone pillar, the shaft of which was set up in Gaya in 1789. This stupa and pillar commemorate the legendary incident of the Gandha-hasti or perfume elephant. A short distance to the south east of the stupa there is a sacred place of pilgrimage called Matangi, which contains the remains of a large tank marked by ancient embankment, called Matanga-vapi, and a modern temple with a *Lingum* of Matang-eswar. There is also a small Hindu *Math* or monastery and a tank sacred to the sun where an annual fair is held.

Pragbodhi Hill.—This is the *Po-ko-li-pot* mountain described by Houen Tsiang. Buddha before attaining enlightenment at first went up this hill with a view to practise asceticism there but the *Devas* advised him to go elsewhere. Half way down the south-west slope there is a great stone-chamber in front of which there is a torrent. Here Buddha while descending halted for a short while and then the earth quaked and the mountain shook and the *Deva* cried out "this is not the place for a Tathagata to perfect supreme wisdom."

Ganjas or Mora Hill.—These hills are on the eastern side of the Nilajan or Phalgu river opposite Bodh Gaya. This range is sometimes called the Mora, but the middle portion of it is known as Dhangra Hill. Half way down the hill quite hidden from below by a wall of rock is a cave the

roof of which is vaulted and about $9\frac{1}{2}$ ft. high. A broken stone image of an eight-armed goddess lies in the cave. Along the summit of the hill are the remains of some seven stupas of different sizes which Houen Tsiang says were built by Asoka.

Sherghatti.--A town twenty-one miles south of Gaya on the right bank of the river Morhar. The Grand Trunk Road passes through the town and crosses the Morhar, which here bifurcates into two branches, by two large brick built bridges. Here stands the cemetery containing a number of massive monuments dating back to an early period of the British occupation and there is an interesting old fort containing pillars of polished granite which is said to have been built by the Kol Rajas.

CHAPTER VIII.

GAYA DISTRICT.

Wazirgunj, Dakkingawan, Orel, Hasra Kol and Sobhnath Hill, Bishunpur Tandwa, Kurkihar, Kajur, Sitamarhi, Rajauli, Kakolat Fall, Aphsaur, Gurpa Hill, Manda Hill, Deo, Umga or Munga, Pachar Hill, and Deokund.

Wazirgunj.—It is a new town with a Municipality. A fine Shivala, Panch Mandira, adorns the place and was built by the maternal grandfather of Babu Moti Lal Singh the present zemindar of the place. A number of villages have been endowed for the up-keep and *Sheva Puja* of this temple. A *Mela* takes place on this spot during the Shivaratri festival when *Sadabarat* alms are given to the poor and needy.

Dakkingawan.—This village is situated about two miles to the south-east of Wazirgunj Railway Station on the Gaya-Nawada Road. On the eastern outskirts of this village but inside the *basti* beneath a huge ancient *Pipal* tree there is a collection of finely-carved old images and sculptures, mostly in a ruinous condition. They are representations of Hindu gods and goddesses, though some Buddhist images are also to be seen there. In this collection I saw one image of goddess Durga Devi about two feet high. It has sixteen hands, eight on either side, and is very awe inspiring. A *Shiva Linga* also was found on the *Chabutra* close to the trunk of the above mentioned *Pipal* tree

which is now worshipped by the village folk. No temple however has yet been built there.

Babu Barhu Singh a substantial Bhumihar Brahman cultivator of this village accompanied me on the elephant in all these places and I am indebted to him a good deal for taking me over to Dakhingawan and Orel about which I knew nothing before.

Orel.—This is a village about three miles to the north of Wazirgunj. Outside the *busti*, on the east there is a tank with temples on two sides. The temple on the east though not very large is in a good condition. The place is called *Harahi Sthan*. A number of fine sculptures and images are to be found in this temple both inside and outside. The image of goddess Durga is worshipped here. The temple faces south and the goddess is placed inside the temple by the side of the northern wall facing the door to the south. A large number of votaries gather on the spot specially in the month of Aswin and Chait for *Puja Patt*. The temple to the north of the tank is decidedly very old and is now in ruins. Formerly there was a huge mound of bricks and mortar that concealed the temple but the Zamindar of the village wanting bricks for construction of his *Kutchery* had the mound dug up and the temple came into sight. The debries were cleared out and then a *Shiva Lingum* was found inside the temple. As the level of the place is now high, one has to descend a few

steps to reach the idol which now lies about four feet below. The *Lingum* however is broken and not in a good condition.

Hasra Kol and Sobhnath Hill.—Hasra Kol is four miles to the south west of Wazirgunj Railway Station. The Kol is a small defile which separates the ridge from the hill on the south. There are a large number of ruined mounds in this Kol or valley and there is not the least doubt that there must have been an important Buddhist religious establishment at this place. Stupas now and then dug up by villagers still attract attention, one of them being still 25ft. high. A lot of ancient sculpture has been found in this place. Those in good preservation have been removed to the village shrines by the rustics, but many broken pieces are still seen scattered here and there. To the south of this Kol is a very high, ~~high~~ ^{with a very steep} slope connected with two other spurs of the same height. The central one is called the Sobhnath Hill over which there is a square parapet. On the top there is a brick mound which is said to be the remains of the stupa which Houen Tsiang describes on the summit of the Kukkut-Pada-giri. Dr. Stein by unanswerable and convincing arguments has shewn that this is the Kukkutpadagiri where Kasyapa, the chief disciple of Buddha disappeared from the world twenty years after the meeting of the first great council called by him at the Sattapanni cave at Rajgir. The hill was called Kukkutpadagiri or cock-foot mountain because it looks like the foot of a cock.

Rambles in Bihar



SOBHNATH

Formerly on the top of this mound or stupa there was a *Shiva Lingum* but some years ago it has been taken away by some person unknown. There were two big *kunds* by the side of this stupa, but now they are almost filled up. Only their traces remain. On the top of the hill in the middle of the ridge there is a *Shiva Lingum* in open and a number of statues and sculptures, mostly broken, lie scattered all round it. There is not the least doubt that at some distant time there must have been a grand Hindu temple or *Shivala* on the spot with the *Lingum* installed in it. A number of stone slabs, pillars and burnt bricks of various sizes and dimensions are to be found in abundance in this place. Thus while in the Kol or the valley beneath this ridge towards the south a number of Buddhist relics are to be met with, the ridge itself seems to have been adorned with Hindu shrines, temples and establishments.

It is clear therefore that both the Hindu and Buddhist religions flourished side by side in many places.

Bishunpur Tandwa—It lies about $1\frac{1}{2}$ miles to the west of the Sobhnath peak and contains in a half-decayed modern shrine designated as the "Bhairo-Sthan" a series of fine sculptures said to have been excavated in the Kol valley some twenty-five or thirty years before A.D. 1899. The principal statues to be found there are :—

- (1) A fine large statue of Buddha seated.

(2) One small statue of Padma Pani, as shown by the lotus symbol.

(3) Another of Padma Pani with a symbol which looks like a stem of Indian corn.

These three statues are among the finest in Magadha and well deserving of preservation ; they are in black basalt, and the execution and design are both good.

(4) On a small bas-relief representing a figure seated cross-legged in Buddha fashion inscribed "Ye Dhamma Rasi Maha Kasyapa."

This statue is clearly therefore one of the venerable president of the first synod and is the only one, so far heard of, of Buddha's disciples.

(5) A small inscribed female figure of Akshobhya.

There are numerous other statues, many Buddhist, but a few also Brahmanical. Of these last, the principal one is a fragment of Ganesha. The whole collection has now been removed from the aforesaid shrine and placed in a nice little tiled shed built by Mr. Keith, the late manager of Tekari Raj. Other statues are kept in the open courtyard in front of this shed surrounded by brick walls about breast high with iron railings and small gates for egress and ingress. Inside this courtyard there is a curious image of stone inscribed

Rambles in Bihar 



BUDDHA

Rambles in Bihar 2



VIEW OF KURKIHAR-PRANGANA.

in Pali character. The ridge of this circular figure is surmounted all around with iron plates about three inches in breadth. The writing, in several lines, is carved in bold relief, but I could not decipher them. It is said this figure was dug out of a mound inside the Hashra Kol and brought to this place. It is quite a new find. It is hoped some expert will be able to read the inscription and throw some light on the hitherto unknown but certainly an important Buddhist monastery or establishment of the Kol.

The Maher Hills lie about two miles to the west and are as high and difficult of ascent as the Sobhnath hill on the east.

All these hills and good many villages in the vicinity belong to the Tekari Raj.

Midway between Wazirgunj Railway Station and the village Hashra on the south, there is a detached hill at the foot of which stands a high stone pillar, said to have been put up there by Maharaja Sunder Singh of Tekari to commemorate his victory over Sardars Kamdar Khan and Namdar Khan of Pragunna Narhat and Samay.

Kurkihar.—A village about three miles north-east of Wazirgunj. It deserves mention on account of the remarkable abundance of ancient remains. Carved slabs of large size and architectural fragments of all kinds are found in plenty, often built into the walls of houses. Votive stupas are to be found in abundance on the edge of a large tank,

great quantities of large bricks of ancient make are still being dug out of the great mound. Some well-preserved statues have been removed by the local zemindar to his house, the most important of which is a figure of Bodhisatava. There is another collection of ancient sculptures in the courtyard of the temple of Bhagwati, among which is a singularly beautiful figure of Buddha in meditation.

At Punawan three miles to the south-west are more Buddhist remains. Here stood the once famous temple of Trailoknath which does not now exist.

Kajur.—A village three miles to the south-west of Tapoban. A fairly good collection of old images and sculptures are also found here.

Sitamarhi.—A place six miles south-west of Hansua in the Nawada Sub-division. It is a curious isolated boulder in which has been excavated a small chamber about 16ft. long and 11ft. wide. It is said Sita lived here during her exile and gave birth to Lava. The interior has been chiselled to a smooth polish and contains several sculptures including a statue of Sita and her two sons. The main figure is that of a male with two attendants. About a mile to the east is a group of bare and rocky but picturesque hills which are covered with ruins. On one of these near the village of Rasulpura is the tomb of a local saint named Sheikh Muhammed which dates from a very early period and it no doubt occupies the

Rambles in Bihar



KURKIHAR-PRANGANA KI MUHRIS

site of some older Hindu shrine. A mile to the north-east of Sitamarhi is the village of Barat where the only object of interest is an old mud-fort standing on a high mound.

Rajauli.—A village in the south of Nawada Sub-division on the left bank of the Dhanarji river. There is a branch establishment of the Nanakpanthi monastery at Akbarpur eight miles to the north, and a Muhammadan charitable endowment in which there is a sacred fire said to have been lit three hundred years ago with fire brought from Mecca. The hills south of Rajauli present some of the most picturesque scenery in the district. They are and the name given Rishi and part of the name given to the hill or mountain is Durvasha. Four miles to the north-east, there is a cave in which Lomas lived.

Rishi Durvasha derives its name from the saint of the same name. Shringi Rishi was the name of the saint Sringa. It is of great height and from the summit a wonderful view can be obtained of hill after hill clothed with rich vegetation as far as the eye can reach. There is a rough stone platform on the top with some shapeless boulders which are objects of worship. A fair is held annually at the foot.

In the neighbourhood are several mica mines. They are to be found at Singar (Sringagiri) and Dubaur, seven miles to the south-east, which is said to have been once the residence of Durvasha and called Durvashapura, but it is celebrated as the

birth-place of Lorik, a cow-herd hero, whose exploits are famous all over northern India and form the subject of a popular folksong regularly recited by the Ahirs.

Kakolat Falls.—Kakolat is sixteen miles to the south of Nawada. There are several hills here, one higher than another, stretching in a line, from which a stream falls from hill to hill till it reaches the ground where by the force of its fall a deep and unfathomable pond has been formed and thence the surplus water over-flows all around in the open country for miles and miles. The sight is grand and majestic. The noise of the river falling down is heard and the sight seen from a distance of two miles. A great *mela* is held here on the *Mekh-sankranti* day in the month of Chait or Bysakh. The place is worth a visit. One reads of Victoria Falls, the Niagra Falls and so forth in foreign countries but God has given one in our own Province which we may see without much trouble and expense.

Aphsaur.—A village in the extreme north of Nawada sub-division. It contains one of the most interesting remains in the district, viz. a large statue of Varah Avatar or boar incarnation of Vishnu. The figure shows the earth represented as a female grasping one of the boar's tusks in order to mount its neck, and the whole body of the boar is covered with *Rishis*, in the act of worship, nestling in its bristles. This statue stands in front of a high brick mound which marks the remains of a temple of Vishnu which, according to an inscription

found here, was built about the year 600 A.D. by Aditya-sena, one of later Guptas of Magadha. There are no Buddhist remains at this place.

Gurpa Hill.—It is a hill a mile to the north of Gurpa Railway Station. It has three peaks, the highest being 1000ft. Gurpasini-mai is the presiding goddess of this hill. There are several tunnels or caves on this hill which go to great distances and from which branches run to different directions. Some scholars are of opinion that this hill is the Kukkuta-pada-giri of the Buddhist legend, but opinion is divided on this point. The latest and most acceptable opinion is that of Dr. Stein who identifies the Sobhnath Hill with the Kukkuta-pada-giri.

Manda Hills.—A group of hills in Madanpore on the Grand Trunk Road. Traces of Buddhist and Shevait shrines are still found among the rocks. Similar is the case with the place called Burha, two miles to the east which contains some hot mineral springs. Three miles to the south-east is a place called Guneri, which was also the site of a large town and a Vihara named Shri Gunacharita. The village still contains a fine statue of Buddha round which are grouped numerous smaller Buddhist and Shevait figures. In the northern part of the village there are the remains of several temples round a large tank.

Deo.—This is the seat of a small but ancient Raj. The ancestors of the present Raja came from Rajputana to fight for the safety of the Vishnu-pad temple at Gaya and settled here. There is a temple of the Sun-god at this place.

Umga.—A village eight miles from Deo and close to Madanpur. It is also called Munga and was originally the seat of the Raja. The chief object of interest at this place is an ancient stone temple on the western slope of the hill and over-looking the country for many miles. The height of the temple is about 60 ft. and it is built entirely of square granite blocks without cement, while the columns supporting the roof are massive monoliths. Outside the temple a large slab of dark blue chlorite records the dedication of the temple by Bhairavendra, a local chieftain, in 1439 A. D. to Shri Jagannath, Balbhadra and Subhadra. To the south of the temple there is a fine large tank with a flight of stone steps, on the north and south of which a portion of the old fort is still standing. Higher up the hill are the ruins of another similar temple and close by is a curious little altar with a huge boulder along side of it, at which goats and other animals are still sacrificed. Numerous other ruins of shrines are scattered over the hills and legend relates that there were fifty-two temples at one time.

Pachar Hill.—A hill about two miles to the south-east of Rafigunj in Aurangabad sub-division. The principal object of interest is a cave half way up the southern face of the hill. In front of it stands a portico resting on stone pillars and inside the cave is a large Jain statue of Parasanath and other minor images. There are no traces of Buddhist remains here. A village called Cheon which is near the hill contains the ruins of an old Brahmanical temple built of square granite blocks

without cement, and there are several ruins in a cluster of hills at Deokuli, one mile to the south.

Deo Kund.—There is a temple of Shiva at this place. A *mela* is held here on the 13th day of Falgoon and Baisakh. It stands on the right bank of the river Poonpoon. Near it is Sidheshwarpur now called Sidharampur, which is the place where the saint Vishwamitra had his hermitage, called Sidhasram, where he took Shri Ram Chandra and Lakshmanji to fight with the Rakshasas and secure the safety of the Ashram.

CHAPTER IX.

SHAHABAD DISTRICT.

Arrah, Masar, Kath Brahmpur, Chainpur, Dumraon, and Buxar.

Arrah.—This town is famous for the galant defence by a handful of Europeans against a determined attack by an infuriated band of mutineer sepoys in the year 1857 A. D. The house, where twelve Europeans and three native Christians with the help of fifty Sikh soldiers fought in self-defence without capitulating, stands in the compound of the Judge's bungalow. It is a small two-storied house which now goes by the name of Arrah House. Lord Curzon visited it and caused a tablet with proper inscription, commemorating the event, to be fixed on its wall, thereby perpetuating the memory of the brave deed. In the town there is a big tank which was excavated by Mr. Deal. Burhwa Mahadeo is the presiding deity of the place. Great festivities are held every Monday evening during the month of Sawan in honour of Lord Shiva. There are besides a number of fine Jain temples also in this city.

The civil courts are held in a newly constructed two-storied building that looks very grand and imposing. The place is healthy and the climate good. In former times there was a Buddhist stupa called the Asylum stupa at this place and the river Ganges flowed by its side. Buddhist writings call the place "Alaw," while the Mahabharat mentions the name as Eka Chakra.

General Cunningham by convincing arguments proves the identity of these with Arrah. Mr. Beglar also endorses the same opinion. Mr Cunningham further suggests the close connection between the names of the river Banas which now flows immediately to its west and of Banasur who figures so largely in the legends of Arrah. When the Sone flowed down its old channel joining the Ganges at Fatuha, the Ganges ran close past Arrah, but when the Sone changed its old course and began flowing through a new channel the Ganges at Arrah receded to the north as a natural result of the same. That the country now between the Ganges and Arrah was once the bed of the river is sufficiently established by the nature of its soil.

Masar.—A place six miles west of Arrah which has been identified with the place Mo-ho-so-lo, visited by Hioun Tsiang. This was a corruption of the old name Mahasara (the present Masar). It was inhabited by Brahmans who had no respect for the laws of Buddha. There is a Jain temple of 1819 A.D. which contains eight statues on which are seven inscriptions going back to 1386 A. D. Another inscription on a figure of Pareshnath shows that the district of Shahabad was the ancient Karhsha-desa.

Kath Brahmopore.—This is a well-known place in Bhojpur. Shivaratri *mela* of this place attracts a very large number of pilgrims, visitors and traders. There is a very big temple dedicated to God Shiva with a large tank in front. A

large number of animals specially horses from the up country are brought here for sale. The place is notorious for thefts and burglaries. Goswami Sri Tulshi Dasji is said to have visited this place and worshipped in this temple on his way to Shri Juggannath.

Chainpur.—It contains a magnificent mausoleum of Bakhtiyar Khan whose son had married a daughter of Shershah. There is also a fort surrounded by a moat. Inside the rampart there is a small Hindu shrine where Harshu Brahm is worshipped. He was a Kanaujia Brahman and priest of Raja Salivahana of that place. His house having been demolished by the Raja at the instigation of the Rani who had a grudge against him, he committed suicide by sitting *dharna* at the door of the Raja in 1427 A. D. He became a *Brahm* and destroyed the Raja with his whole family except one daughter who was kind to him and through her the family continues upto this day. Thenceforth his worship commenced and is rapidly spreading.

Dumraon.—The Maharaja of Dumraon is descended from Raja Bhoj Singh who founded Bhojpur. The old fort of Bhojpur which is only three miles from Dumraon is still standing in a delapidated condition.

After the death of Raja Bhoj Singh his extensive Raj was divided into three portions viz., Dumraon, Buxar and Jugdishpur. The ancestors of the present Maharaja got Dumraon Raj, while the

Rambles in Bihar 



MAHARAJA KESHO PRASAD SINGH BAHADUR OF
DUMRAON.

ancestors of Babu Kunwar Singh and Amar Singh who took a prominent part in the sepoy mutiny of 1857 got Jugdishpore Raj, and the Buxar Raj went to the ancestors of the late Raja of Buxar, whose line became extinct and the zemindari sold up. Some scions of the House of Jugdispur are still alive, but on account of the afore-said rebellion their estate was confiscated. Though the ancestors of the said three Houses were all descended from the same parent stock, the Dumraon Rajas, from generation to generation, remained strictly loyal to the British Government.

The temple of Shri Behariji inside the palace or *garh* is worth seeing. The Ramnavami and Janmastami festivals are celebrated here with great eclat.

A big and well-laid-out flower-garden, a mile to the south-east of the railway station, contains a nice tank and some fine *Kothis* where respectable guests were formerly lodged. The present Maharaja now mostly lives here. The most attractive and unique feature of Dumraon, however, is the picturesque jungle in the south-eastern part of the town.

Buxar.—It is said that Buxar is a corrupt form of the old name *Byaghra-sar*. There are a number of *thakurbaries* built by Vaishnavas in the quarter called Charitaban which lies to the west of the town, on the river side. There is the ruin of a small old fort on the river Ganges where the Sone canal coming from Dehri falls into the

river. To the east of this fort there are two pucca-built *ghats* which go by the name of Ramrekha-ghat.

To the east of the *ghat* there is a big *Shivala* and Rameshwar Temple and to the west there are some *thakurbaries*. In a room on a *tilha* close by on the river bank are placed the statues of Shri Rama and Lakshman, while an image of Shri Viswamitra is placed inside a cell which is approached by descending several steps. A bathing *mela* takes place at the Ramrekha-ghat on the occasion of *makar shankranti*. Monkeys are a great nuisance here

The Battle of Buxar in 1764 made the British nation undisputed masters of Bengal and Behar.

The popular belief now-a-days is that Viswamitra had his Sidha-Ashram here and that the demoness Tarhka was killed by Shri Ram Chandra somewhere in this locality but a careful study of Valmiki Ramayan leaves no room for doubt that this is not so and could not be so. When Viswamitra asked Raja Dasaratha and obtained the assistance of his sons Rama and Lakshman to protect his sacrifices, they journeyed along the Sarju for two days when they reached the Sangam (Junction) of this river with Ganges where they passed the second night. Early on the morning of the third day they crossed the river and came to the right bank of the Ganges and thence travelled till midday when they had an encounter with the demoness Tarhka.

After killing her there they passed the night somewhere in the vicinity and early next morning commenced their journey towards Sidha-Ashram the place where Guru Vishwamitra had his hermitage which they reached in time to commence the *Yagya* that very day. The *Yagya* lasted for six nights. On the last day Marich and his companions arrived and at once commenced the attack. Shri Ramchandra and Shri Lakshman who were keeping guard all these six days and were always on the alert displayed wonderful prowess in the fight and succeeded in exterminating the Rakshasas. The *Yagya* was completed without any hitch. On the following day the *Rishis*, who had taken the vow not even to speak so long as the *Yagya* lasted, were freed and every one passed the day in sweet and lively conversation, while Shri Ram Chandra and his brother also took rest after an incessant labour for so many days. It was settled to start for Janakpur on the morrow to see the *Dhanush Yagya* and *Sita Swaymbar*. Accordingly a large number of holy anchorites headed by Guru Vishwamitra with Shri Ram Chandra and Lakshman left Sidha-Ashram for Janakpore and took their journey to the north. At about sunset they reached the banks of the river Sone at a place from where the Rajagriha hills were clearly visible. The river then had an easterly course. The party halted for the night and Guru Vishwamitra narrated the history of Giribraj, the capital town, situated in the valley of the five hills that surrounded it. Early in the morning of the twentieth day from

the day Shri Ramchandia left Ajodhya, they crossed the river Sone and by sunset they reached the banks of the river Ganges where they put up for the night. Next morning they crossed the Ganges on a new boat and got down at Rambhadra (present Hajipur) from where they went to Vaisalapuri (Vaishali) that very day. Now Vaishali is about twenty-six miles from Patna on the north across the river Ganges while a place called Sidh-Ashram-pur or shortly Sidhrampore is about fifty or fifty-two miles to the south of Patna which would be two days journey to the south. So Sidha-Ashram was two days journey from the river Ganges while Buxar stands on the river itself and therefore Sidhrampur and not Buxar could be the Sidha-Ashram. It is also clear from the above account that Tarhka was killed in the jungle (Tarkaban) in the afternoon after at least half a day's journey. This would bring us to the forests of Behea. Tarhka therefore could on no account have been killed at Buxar. The jungle still exists at Behea. So Tarkaban must have been there. Thence the party went next day to Sidha-Ashram, where lay the Guru's hermitage. It is, therefore, clear that Sidha-Ashram could not be Buxar. Tarhka and Marich were vanquished at two different places and at long distances. There is such a place as Sidha-Ashram now called Sidhrampore near Deo-kund, two days journey to the south from the river Ganges. The place is still of great sanctity where a religious *mela* is held every year and tradition asserts it to be a place where holy anchorites used to perform *Yagya Tap*. Mr. Beglar in Archaeological Survey report Vol. VIII very

rightly says that taking all the facts and circumstances into one's consideration no doubt is left that Sidhrampur is the site of Sidha-Ashram; so strong a similarity of names, combined with such close identity of position, justifies the inference that this is the position of Viswamitra's hermitage. At all events, the place is clearly somewhere between it and Deokund, where the *mela* is held. „

CHAPTER X.

SHAHABAD DISTRICT.

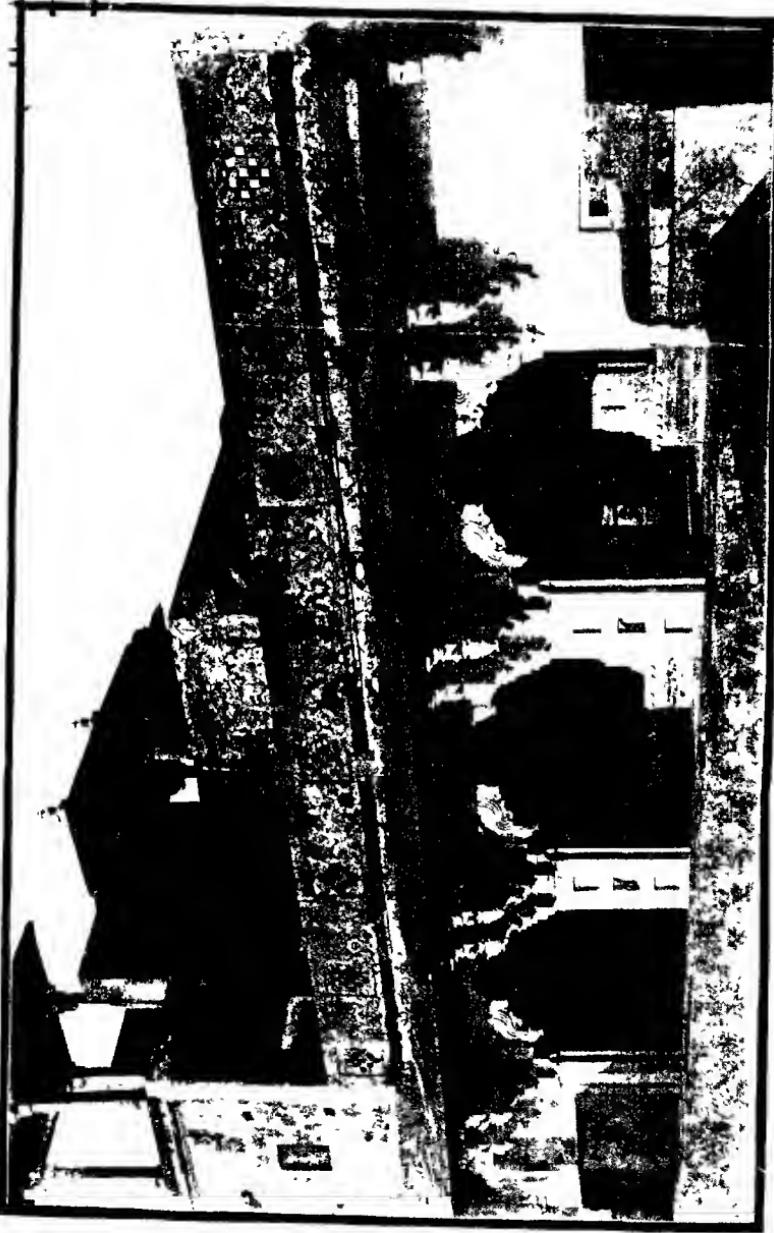
Saseram, Rohtasgarh, Dehri, Gupteswar, Deobarunarak, Deo Markandy, Mundeswari, and Baidyanath.

Saseram.—This town was the capital of a Hindu principality and named after Raja Sahas Ram. It was captured by the Mussalmans by treachery and the Raja was put to the sword. Sher Shah was born here, but he was killed in an attack on the hill-fort of Kalinjar in 1545 A. D. His son brought his corpse to this place and buried him here in an imposing Mausoleum built within a huge tank. The tomb is approached by a causeway. There are some other mausoleums and old *Hamams* in its vicinity. There is a mosque called *Chandan Shahid Masjid*, and an Asoka inscription on the hill outside the town.

Rohtasgarh—It was the capital of Raja Rohitaswa, son of Raja Harish Chandra, the truth incarnate. There were fifty-two bazars and fifty-three squares or *chaurahas* on this hill which is 1000 ft. high. The ground on the top of the hill is level and extends for many miles around. Crops of various sorts and even paddy are grown over it. Beautiful palatial buildings were constructed by various Rajas from time to time since ages gone by. The palaces now existing called the *Phool-mahal*, and *Dal-badal-mahal* were built by Raja Man Singh, the greatest general



FROM - *SRIRAMAHASASTRI V*



THRONE ROOM IN ROHTAS GARH PALACE

and administrator of Akbar. The place being midway between Delhi and Lower Bengal and of very great strategical importance and commanding position, was very strongly fortified and made impregnable. The ramparts are still standing. A view of the surrounding country from this place specially at dawn is most superb and charming. Three rivers flow beneath the hills, viz., the Kiul, the Sone and the Ausane. The village at the foot of the hill is called Akbarpur being so named by Man Singh in honour of Emperor Akbar the Great. Sher-Shah had conquered this place by great stratagem and treachery from the Hindus about 1549 A. D. The hill is now mostly inhabited by wild beasts such as tigers, bears, etc. Even the palaces are not safe after sunset though there are some **bustees** scattered here and there over the hill at long distances.

Dehri.—This place is situated on the west bank of the river Sone and is famous for its good and salubrious climate. Two canals run from this place. One goes towards Arrah and the other towards Digha, Dinapore. The canal works at Barun on the other side, a mile up the river, are of great engineering skill and worth a visit. A bridge on the river Sone connects Dehri with Barun over which the Railway passes. This bridge has ninety-three spans of 10ft. each. The river here is about two and one-fourth miles wide. The bridge was opened in 1900 A. D. and is the longest bridge in the world next the Tay Bridge in Scotland.

There are two other big bridges in Behar, viz., one at Koilwar on the river Sone and the other at Sonepur on the river Gundak.

Gupteshwar.—The caves of Gupteshwar are situated in a narrow precipitous glen in the Kaimar plateau. There is a *lingum* of Mahadeva inside this cave on which water drops incessantly. There are several passages inside the cave which lead in several directions. They are extremely small and can only be entered by scrambling on one's hands and knees through puddles of mud and water. A fair is held once a year at the cave.

Deo-barunarak.—A place twenty-seven miles south-west of Arrah containing two temples of considerable age. In front of the larger one, stands four pillars of the Gupta style on one of which is an inscription of Jwita Gupta (740 A.D.). Another interesting pillar of the Gupta period stands close to the temples. Its capital is square and has on its four sides figures of Indra, Yama, Bañuna and Kuber, the presiding deities of the east, south, west and north respectively.

Deo-Markandaya.—A village thirty seven miles to the south of Arrah and a few miles west of the river Sone. It contains three temples and three isolated *Lingas* standing on a large mound. The main temple is said to have been built in *Bikram Sambat* 120 (63 A. D.) by Gobhavini, the queen of Raja Phulchand Chero. The Cheros ruled over Shahabad in the 6th or 7th century.

Mundeswari.—It is seven miles south-west of Bhabhua. It contains the oldest Hindu monument extant in the district, viz., the ancient temple of Mundeswari, which stands on the summit of an isolated hill covered with ruins of various temples and other buildings. Several ancient statues have also been unearthed here. From an inscription it appears that this temple dates from 635 A. D.

Baidyanath.—A village in the Bhabua subdivision. It contains a modern Shevaite temple built on a large mound which was excavated in 1882 and found to cover the remains of an ancient temple. On the mound, an inscription of Raja Madanpal Deva of the Pal Dynasty has been found ; close by are several sculptured obelisks and pillars. It is surrounded on all sides by numerous structural relics illustrating the earliest Brahmanical architecture.

CHAPTER XI.

SARAN DISTRICT.

Sonepur, Ambikasthan, Chupra, Selaurhi, Mahendra Nath, Revilganj-Godna, Manjhi, Hathwa, Thawe, and Chiran Chupra.

Sonepore.—Better known as Harihar-Kshetra. This is the place where formerly the Saligrami and the Mahi rivers joined the Ganges. The duel between *Gaj* and *Grah* and the opportune deliverance of the former by Lord Vishnu or Hari, as related by the *Puranas*, is said to have taken place here at the *Sangam* of the said rivers. Now it is famous for the greatest fair in the world called the *Sonepore* fair held here on and about the *Kartik Purnima* every year for several days.✓ A large number of elephants, horses, oxen, and other cattle besides all varieties of birds and other things are sold here.

Though the present temple of Shri Baba Harihar Nathji is a recent construction, the place and *murti* are coming down from remote ages. This is one of the few places where the images of Hari (Vishnu) and Har (Shiva) are to be found joint in one statue and worshipped together, thus giving the name Harihar-Kshetra to the place. This joint image is carved on a polished black stone slate in a standing posture. The life size *murtis* are charming to behold. A mahanth who has his *guddi* inside the premises of the temple appropriates all the offerings and income, but does nothing for the education of the

Brahmans and Sadhus who naturally look up to him for help and support. It is high time that a Rishikul Brahmchari Ashram should be established here on a sound financial basis that may infuse knowledge and impart instruction in all branches of Sanskrit knowledge. The want of such an institution is keenly felt all over the Province. It is hoped the promoters and founders of the Behar Sanatan Hindu Dharma Sammilan and other religious bodies and Hindu Sabhas will do the needful at an early date. A furlong to the east of Shri Hari-harnath temple there is another sacred spot called *Kali Sthan*. An image of Shri Kaliji is installed in the temple which stands on the mouth of the river Mahi, just where it joins the Saligrami or Gunduk river. About half a mile to the north of this *Sthan* there is the well-known Gunduk bridge which joins Sonepur with Hajipur. Formerly Sonepur was famous for its annual horse races during the fair, but since the decline of the indigo trade, the Europeans do not muster strong in the fair as they used to do before and the consequence is that the races have almost ceased to take place now. It is a sight to see thousands of boats and barges of all size and shape anchored on the banks of the rivers Mahi and Gunduk which form the southern and eastern boundaries of the Kshetra respectively. The grandeur of the fair where thousands of elephants and horses besides oxen and other cattle are sold and purchased every year can better be imagined than described. An unusually large number of Sadhus of

all denominations and sects gather together in this place for a number of days and the religious zeal and enthusiasm displayed by them show the vitality and influence of Hindu religion. The vast concourse of people gather with the chief object of worshiping Lord Shri Hariharnath and bathe in the **Sangam** of Shri Gunga and Gunduk. During the rainy season Sonepur is connected with Patna by one sheet of water about six miles in breadth from north to south. The temples of Hariharnathji and Kaliji are always visible from the river bank in Patna. The place is healthy and the climate good.

Ambika Sthan.—It is a place of great sanctity, near Dighwara Railway Station. Goddess Durga is worshipped here.

Chupra.—It is situated on the left bank of the river Sarju. It contains an excellent Serai built by Rai Banwari Lall and one Panch Mandira built by one Munsi Ram Sahay. The place was originally a jungle which was cut down and a **Sthan** built by a great **Mahatma** named Dharam Nathji, who is now the presiding deity of the place. It also contains palaces of the Maharajas of Hathwa and Bettiah and the civil and criminal courts of the district.

Selaurhi.—It is a place of sanctity where a great **mela** is held in honour of God Siva called Silanath Mahadev.

Mahendra Nath.—This is a place near Ekma Railway station. A huge lotus lake called

Kamaldah of about six miles in circumference supplies thousands of lotus flowers every day throughout the year for the worship of Lord Shiva who is known as Mahendranath and is located in a beautiful temple in front of the lake.

Revilganj-Godna.—Revilganj is otherwise called Godna. It is a place where **Maharshi** Gautam had his hermitage on the banks of the sacred Sarju. Some time ago the river Sarju joined the Ganges at this place and a great fair used to take place at their junction on the last day of **Kartik**. By order of Lord Mornington the fair was stopped from 1801 and amalgamated with the one held in Harihar Kshetra. A great bathing **mela**, however, still continues to be held here. In the year 1884 A. D. Sir Rivers Thompson, the then Lieutenant-Governor of Bengal, Bihar and Orissa laid the foundation-stone of Gautam Pathshala where education in Sanskrit is imparted. It still exists in good condition and diffuses the knowledge of Sanskrit far and wide. The late lamented Babu Shyam Shivendra Shahi alias Lall Saheb of Manjha as also the late Maharaja Bahadurs of Bettiah and Hathwa had built residential houses and temples here on the riverside which still exist.

At some distance from Revilganj Railway station stands the tomb of Mr. Henry Revel, after whom the town is named. He established a factory here in the year 1788 and lived and died on the spot. Major Sutherland, a soldier of renown, on his way

back from Oudh died at this place and was butried in a flower-garden inside the town. His tomb also attracts many visitors though the structure is ordinary.

Manjhi.—About two miles to the west of Revilganj Ghat Railway station. Near this village there is a secluded spot called **Gango Prayan**. It is said Gango Prayan was a poor helpless young Brahmin widow of the place whose great beauty and loveliness excited the lust of a Mohammedan governor of the locality. Having failed in all his nefarious attempts to secure the lady, he had recourse to stratagem and force and tried to ravish her, but the lady was a real *Sati*, and in her despair, she prayed mother Earth to save her from ruin and disgrace by engulfing her in her bosom; and lo ! just at the nick of time the Earth burst open, forming a deep chasm below her very feet in which she went down and was engulfed. A **Bar** tree came out on the spot and had a very wonderful growth. In course of time it spread over several bighas of land. Ever since that time the offshoots of the tree are worshipped by every newly-married bride of the neighbourhood. They rub vermilion over the trunks and pray for preserving their chastity and keeping their modesty unviolated. The place is on the north or left bank of the river Sarju. It is said that the original tree now no longer exists, having been washed away by the river on the occasion of a heavy cyclone and an unusual flood but innumerable offshoots of the same still stand and look like so many trees. They

are so huge in bulk and cover so great an area that fifteen hundred persons can cook food in their shade. The shoots have taken root and support the huge branches like so many posts. The place looks like a pillared-hall. This is the second biggest tree in the world, the first being the *Kabir But* that stands at the mouth of the river Narbada which is said to be one thousand years old.

Thawe.—This place is about seven miles to the north of Hathwa. It is a beautiful wooded place containing palaces and tanks of Maharaja Hathwa. There is a temple dedicated to the goddess Durga underneath a peculiar tree which no one has been able to identify with any other tree in the world. This ancient tree has the semblance of a Christian cross. A *mela* is held here during *Chaitra Navaratra*. Till recently a great *Mahatma* lived in the jungle close by. There is a beautiful and dense forest grown on the site of a great city and fort that existed in by-gone days and which were destroyed by fire and civil war.

Hathwa.—The oldest *Raj Reyasat* in the Province of Behar is the Hathwa Raj which is coming down from before the commencement of the Mohammedan rule in India. The present headquarters of the Raj is at Hathwa, but the former capitals were at Kallyanpur and Husaepur. Traces of forts with moats and dilapidated palaces and tanks are still to be seen at the old capitals now overgrown with jungles.

The present ruler of the estate is Maharaja Bahadur Guru Mahadev Ashram Prashad Shahi, a promising young nobleman, who came of age on 19th July 1914 and was duly installed on the *guddi* by Sir Charles Bayley, the 1st Lieutenant Governor of Behar and Orissa. The Maharaja carries an old head on young shoulders. His many qualities of the head and heart combined with his unstinted liberality, genuine patriotism, uniform courtesy, charming manners and unostentatious behaviour have endeared him to all. While he was yet a minor, his taste for learning induced him to start the Express Press from which the *Express*, a daily paper in English, and the *Pataliputra*, a weekly journal in Hindi, are issued with the sole object of educating the backward people of Bihar and Orissa. Both the Maharaja and his talented mother, the dowager Maharani, who brought him up from the age of three years when he lost his father, are well-known for their princely charities and sturdy loyalty to the benign British Government.

Hathwa is the neatest, cleanest and most beautiful town in all Behar. It is full of lovely parks and fine palaces that extort admiration from all beholders. Amongst these may be mentioned the magnificent Victoria Hospital with the statue of her late Majesty Empress Victoria, the Library which contains rare and priceless Sanskrit books, the Gopal Mandir with the picturesque tank, the Residential Palace which is well-furnished with portraits and beautiful furniture, the well-laid-out parks and Raj gardens, the fort containing

Rambles in Bihar 



MAHARAJA BAHADUR GURU MAHADEV ASHRAM
PRASHAD SHAHI OF HATHWA.

an old palace and the Raj treasury with the gold and silver *howdakhana* and *toshakhana*, the Rajendra Bhawan which contains a number of sacred pictures and fine family portraits prepared by native artists of renown and numerous other works of art. The most charming building, however, is the *Durbar Hall* or *Sishmahal* which is said to be one of the finest and most beautiful halls in modern India. Its towers are in the Egyptian style of architecture and its floor is paved throughout with gray and coloured marbles. The ornamentation, decorations and fittings from the floor to the ceiling are extremely rich and the effect of the purity and freshness of colour is very artistic.

Chiran Chupra.—This place was the seat of Raja Makradhwaj who was killed in the war of the Mahabharat. His *Kot* or fort has long ceased to exist, but the site contains extensive mounds that stretch from the river Gunga to some distance towards the south. Formerly the river Sarju joined the Ganges at this place.

CHAPTER XII.

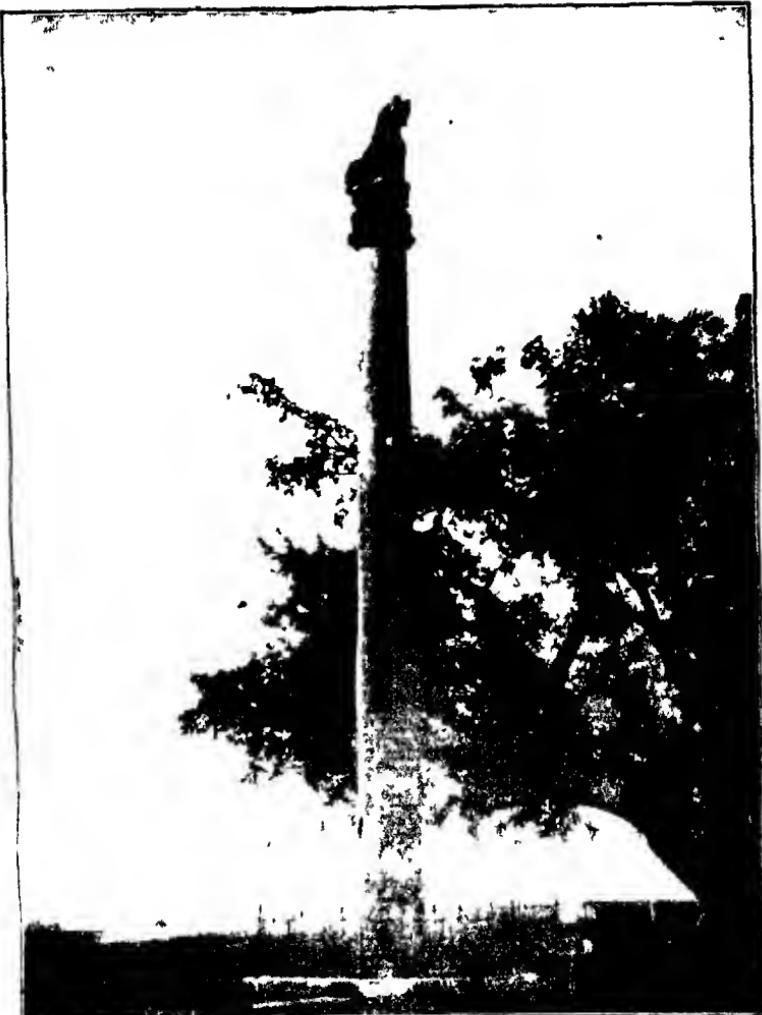
CHAMPARAN DISTRICT.

Bettiah, Lauria Nandangarh, Lauria Areraj and Motihari.

Bettiah.—This is the seat of a very old and extensive Raj, but the old palaces and *Sishmatial* have all been pulled down by the late manager, the estate being under the management of the Court of Wards. The Maharani has been declared to be a disqualified proprietor and as there is no direct heir to the *Guddi*, several litigations have been the result. It is not known what will become of the Raj after the death of the present Maharani. There is one peculiarity in the Raj estate which is that it is very compact, no other zemindari intervening. It is said to be a Raj of hundred *kos*. The *Kali Bari* and an old Roman Catholic Church built in 1746 A. D. are worth seeing. A *mela* lasting for about a month is held here during the month of Aswin.

Lauria Nandangarh.—It is about twenty-three miles north-west of Bettiah. There is an Asoka pillar with a lion on the top in excellent condition. Of all the Asoka pillars I have seen in India, this is the best preserved. Inspite of all cyclones and earthquakes during the last 2,500 years, the pillar stands erect at right-angles to its base. It shines like a polished mirror and is wonderfully smooth, high and thick with edicts inscribed thereon in Pali character.

Rambles in Bihar 



ASOKA'S PILLAR AT LAURIA NANDUN GARH.
Champaran

Besides this there are a number of stupas also. Now it is a lonely and deserted place.

Lauria Areraj.—It is about twenty miles from Motihari. This is the holiest place for *Shaiva* Hindus in this district. There is a big temple and tank dedicated to God Shiva who is worshipped here under the name of Someshwar Mahadev. The idol is installed in a pit. Worshippers have to descend a few steps to offer *puja*. Here also is a high Asoka pillar with inscription thereon ; but the lion's figure on the top has been broken by some Mohammedan iconoclast. There are mounds of earth in the neighbourhood which are said to have been the ruins of old Buddhist monasteries and *sangharasas*. In village Kesaria there is a brick mound with a high stupa still visible

Motihari.—There is a very extensive lake locally called *Man* full of lotus plants. It has a circumference of several miles. The leaves of these lotus plants are bigger than the ears of an elephant. In feasts, these leaves are used as plates for feeding guests thereon.

CHAPTER XIII.

MUZAFFERPORE DISTRICT.

Hajipur, Vaishali, Muzafferpore and Sitamarhi.

Hajipur.—There was a fort built by Haji Illyas, Governor of Bengal, who subsequently assumed independence. The town is so named after him. Shri Ramchandra, on his way to Janakpur crossed the river here and his foot-print called *Ramchaura* is still worshipped at this place and a *mela* is held during Ram Navami. There is a curious wooden temple built by the Nepal Government which contains some indecent figures carved on the outer walls of the temple. This town went by the name of Rambhadra during the Hindu period.

Vaishali.—The once famous capital of the ancient Hindu Rajas of North Behar. It was conquered by Ajatsatru the ruler of Magdha. Mahabir, the founder of the Jain religion, was a scion of this Royal house and was born and brought up here. Ajatsatru was married to a daughter of the Raja of this place. Traces of the old town, fort, and palace are still to be seen. There is also an Asoka pillar with inscriptions and an old tank close by. Fifty-three *pokhras* are said to have existed here at the time. The place is now called Bania Basarh. The pillar now stands in the courtyard of a *thakurbari* in possession of a Bairagi Sadhu. Traces of a number of stupas and monasteries are still found in the vicinity.

Muzafferpore.—It is situated on the bank of the Chhoti Gundak. It contains a temple of Sita Ram and a big temple of Shiva and a tank near the civil court. The principal deity of the place is Chaturbhuj Nath. This city has now been made the seat of the Commissioner of the Tirhut Division. It contains a palace of the Maharaja Bahadur of Darbhunga in mohalla Juran Chupra. There was a well-laid-out and beautiful flower-garden in this town belonging to Babu Surajdeo Narayan Singh of Belgarh.

Sitanarhi.—This is the place where Shri Sitaji was born. It is said that Raja Janak of Mithila while ploughing the lands with a gold plough by his own hands suddenly found Shri Jankiji who came out of the earth. There is a Mahanth and a big *thakurbari*. Four miles away on the Seohar road, a little removed, there is a village called Panura in which there is a garden, *thakurbari*, and a tank. It is said that it was here that Maharani Sitaji came out and that a tank was subsequently dug to mark the place. There is a big pool of water at some distance to the south where corpses are burnt.

CHAPTER XIV. DARBHUNGA DISTRICT.

*Darbhunga, Madhubani, Rajnagar, Kuseshwar
Sthan, Mahishi, Simraon and
Janakpore.*

Darbhunga.—This is the capital of the Maha-
raja Bahadurs of Darbhunga from the year 1762
A. D. Their capital was previously at Bhawar, near
Madhubani. Mahamohopadhyaya Pundit Mahesh
Thakur was the founder of this Raj who obtained
a grant of the estate from Emperor Akbar. The
title of Raja was conferred on Maharaja Ragho
Singh in the year 1700 by Nawab Ali Verdi
Khan. In 1776 Maharaja Madho Singh ascended
the throne and ruled till 1808, when on his
death, his son Maharaja Chhatter Singh succeeded
to the *guddi*. He obtained the hereditary
title of Maharaja from the British Government. In
1839 Maharaja Chhatter Singh died and his
son Maharaja Rudra Singh came to the throne.
In 1850 he was succeeded on his death by his son
Maharaja Maheswer Singh who died in 1860,
leaving two minor sons, the late Maharaja
Bahadur Sir Lakshmeswar Singh and the present
Maharaja Bahadur, the Hon'ble Sir Rameshwar
Singh. G. C. I. E. During the minority of
Maharaja Sir Lakshmeshwar Singh the estate
was taken care of by the Court of Wards which
was released in 1879 on the said Maharaja
attaining majority. The last Maharaja dying
childless, the present Maharaja Bahadur succeeded
his brother in 1898. The title of Maharaja

Rambles in Bihar १०



THE HON'BLE MAHARAJA SIR RAMESHWAR SINGH BAHADUR OF
DARBHANGA C.C.I.E.

Bahadur has now been made hereditary. The late Maharaja built the well-known palace and garden called *Naulakha Bhawan* and *Anandbag* respectively. It is a beautiful palace inside the *Anandbag* and is said to have cost nine lakhs of rupees. The present Maharaja Bahadur has built a grander palace at Rajnagar with innumerable domes and towers surmounted with images of fish. The fountain in front of this palace has no equal. There are a large number of beautiful tanks and artificial lakes in and around Darbhunga.

Madhubani.—About four or five miles to the west of this town there is a place called Saurath where every year the Maithil Brahmans muster strong and negotiate and settle marriages of their children. A few miles to the west is a place of great sanctity called *Kapileshwar sthan* where there is an ancient temple dedicated to God Shiva. People from all parts of Mithila and elsewhere come to worship here. In this sub-division there is a place called Baruar about fifteen or sixteen miles to the north of Rajnagar, where there is a very highly artistic life-size and life-like statue of Shri Lakshmi Narayan with an inscription on its back said to have been of the *treta yuga*. This statue was found buried in a deep ditch. The then Maharaja of Darbhunga had a temple built and the idol installed therein. A house has also been built there for the accommodation of the Maharaja and the Maharanis who frequently go there to pay homage and worship. *Makhanas*.

(a kind of dried water-fruit with a hard shell) are grown in abundance in the tanks and ponds in and near about this locality. The scenery of the place is simply charming. There is a beautiful forest close by.

Rajnagar.—Rajnagar is a new rural town on the river Kamla founded by the present Maharaja Sir Rameshwar Singh Bahadur of Darbhunga in Purganna Bachhour which he got from his elder brother, the late Maharaja, as *Babuana* grant. Here he built a very grand palace with imposing domes and towers surmounted with innumerable images of fish that look very pretty.

A fine fountain and a beautiful tank with masonry steps leading to the water in front of the palace along with the *Kali Mandir* made of white marble besides other buildings and temples both inside and outside the compound of the residential palace adorn Rajnagar.

A grand fair is held every year at this place during *Navaratri* when the Maharaja celebrates Durga Puja with unparallelled magnificence and laudable religious zeal befitting a pious high class Brahman. The *Beltori* and *Bijaya* processions, the *Havana* and *Jap*, the festivities and feastings are all unique and highly commendable. The most wonderful of all things to be seen in the palace here is the recently-constructed silver *Takht* or throne with a ten-sided howda-like *Singhasan* in the middle. It is an

unique construction scarcely to be found in the palaces of the modern Rajas. The *Takht* rests on sixteen posts with the statue of a lion on the top of each ; above the lions there stand elephants with female figures standing on their back towards the tail but no *Mahaut* mounted on it. The sides of the *Takht* are richly carved with what they call *Gajmala* (numbers of elephants in bold relief). It is not the place to give here a minute description of the well-furnished and richly decorated throne-room. The carvings are excellently done and defy competition. The lotus flowers, creepers, shrubs, plants, trees and lots of other things are engraved on the borders of the *Gajmala* and the ten sides of the *Singhasan*. The lions, elephants, human figures etc. are all made of solid silver and their brilliancy, polish, make and design are admirable and beyond description.

Kuseshwar Sthan.—This is a place of great sanctity about eight miles towards the east from Hasanpur Road Railway Station. A *Lingum* of God Shiva called Kuseshwar Mahadeva is worshipped here. It attracts a large number of pilgrims from far and near and is now the chief Shevait temple in Mithila and Tirhut.

Mahishi.—This is a place sacred to the *Shakta* Hindus and being near the village of Bangaon, it is known as Bangaon-Mahishi. The image of Tara Devi is worshipped here. The fame of this Devi attracts devotees and pilgrims from far and near. The temple and the *murti*

are objects of great archæological interest. The place is worth a visit.

Simraon.—Formerly a seat of Government under the Rajas of Mithila. It is now in the possession of the Nepal Raj. It is about three miles to the north of Ghora Sahan Railway Station, midway between Bairagania and Raksaul. The southern outer wall of this once-famous town lies by the side of the boundary line and pillar demarcating British and Nepal territories. It was the capital of the kings of Mithila before the advent of the Mussalman rule. During the time of Gaiasuddin Iwaz, the Mohammedan Governor of Bengal, between 1211 and 1226 Tirhut was invaded and the then Raja was compelled to pay a tribute ; but the country was not effectually conquered. It was about this time that a local dynasty of Hindu kings was established at Simraon and they succeeded in maintaining their independence and rule over Tirhut for over a century. The invasion of Tuglak Shah in 1323 A. D. finally put an end to their independence. Thenceforward Tirhut became a dependency of the empire of Delhi, and Tughlak Shah placed it under Kameshwar Thakur, the founder of the Thakur Dynasty, which continued to rule over Tirhut till early in the sixteenth century. These Hindu rulers of Tirhut were practically independent so long as they acknowledged their submission to the Mohammedan emperor by the payment of an annual tribute. The most famous of this line was Raja Shiva Singh Thakur. His Rani Lakshmin Thakurain and his court Pundit

and poet Vidyapati were famous for their great learning. His court was frequented by poets and scholars. He devoted his efforts to collecting troops of poets rather than to marshalling troops for battle. His successors continued to rule as dependent princes over the northern part of Tirhut till 1532 A.D. The place is now in ruins. The foundation of the fort and the *Shaharpanah* are still visible. The city was famous for its fine arts and superb architecture, traces of which still remain. There is abundant evidence, still extant, which proves the fallen greatness of this metropolis. On the site of the old *ranivas*, the late Sir Jung Bahadur of Nepal built a grand temple by the side of the tank, parts of which still exist in good order with *pucca ghats* of exquisite workmanship. It would take pages to describe the various architectural glories of the place. Burnt bricks, each over a maund in weight, lie scattered in the *maidan* for miles all round. Inside the above-mentioned temple are to be found the statues of Sir Jung Bahadur and his four *ranis* (wives) in sitting posture, with folded hands, facing the image of Sri Ramchandra to whom the temple is dedicated. Ramnavami *mela* is held in this place also every year.

Janakpore.—It is the old metropolis of Raja Janak. Shri Ramchandra and his brothers were married here. This place now lies within the Nepal territories. The temple of Shri Jankiji called *Janak Bhawan* has lately been built by Maharani of Tikamgarh (Orchha State in Bundelkhand) at a cost of nine lakhs of rupees,

while a similar **Kanak Bhawan** has been built by the Maharaja of Tiknagarh for Shri Ram Chandra at Ajodhya. This is a place of pilgrimage and worth a visit. It attracts millions of devotees from all parts of the Hindu world. **Melas** are held here at the time of Ramnavami (birth anniversary of Shri Ram Chandra) in the month of Chait and also in the month of Agahan in commemoration of the marriage of Shri Ramchandra with Jankiji which took place in this month. A few miles to the north is Dhanukha, a place where **Sita Swayembar** took place and where Shri Ramchandra won Jankiji by breaking the mighty celestial bow which no other person of the time could even bend. Fragments of the rocky bow are still to be seen lying embedded in the ground.

CHAPTER XV.

MONGHYR DISTRICT.

Monghyr, Sitakund, Chandi Sthan and Jamalpur.

Monghyr.—This place was and still is famous, though to a less degree, for gun and pistol making, besides all kinds of knives. There is an old fort about 4,000 ft. long and 3,500 ft. broad. It stands on a high cliff on the southern bank of the river Ganges, but it is now in a dilapidated condition. There is a high raised ground inside the fort which is called *tilāh*. It is said Raja Karan had his citadel thereon. It also contains the house of Shah Shuja which is now used as the jail. The courts are also held within the Fort compound. On the river side there is a very big beautiful *pucca ghat* called Sankatharni Ghat whereon stand some fine Hindu temples. A bathing fair is held here on the last day of the month of Magh. Raja Ram Narayan, Governor of Patna, was put to torture by Nawab Mir Kasim at this place. He was kept for several days without food and without water and made to lie in open sun tied hand and foot with iron fetters. A pitcher of water and a maund of salt was kept within his reach all along he lay there. When his throat was parched up with thirst he was asked to drink that water but, though by caste a Kayasth, such was his resolve that he would rather die than drink a drop of the same touched by a Musalman. He is said to have composed and recited extempore many

soul-stirring verses at the time. Thereafter he kicked the pitcher of water breaking it into fragments. He was subsequently put into a sack and thrown into the mid stream where he was drowned. His house stands in Mohalla Maharajghat, Patna City.

Nawab Mir Kasim made Monghyr the seat of his Government after he fell out with the East India Company. He was subsequently driven out by the Governor of Bengal never to return again. It is said that the fort fell by the treachery of Gurgan Khan who was commander of the Fort and in charge of the artillery and in whom Mir Kasim placed implicit reliance. Mir Kasim concealed himself inside a subterranean passage (*surang*) with his favourite son Bahar (spring) and daughter Gul (flower) who were twins. They were both sixteen years old at the time and were born of the womb of Maina Begum, the daughter of Mirzafer Khan, who died while the twins were only two years old. The twins used to sing and amuse their father in the *surang* for several nights when the watchmen were alarmed on hearing sweet melodious voice from under the ground which they took to be the voice of angels or spirits. On the matter being reported to the commander, he watched the place personally for several nights, when on a very dark night just after the rains had ceased, a little after midnight, he saw by the splash of lightening, the figure of a tiger passing at a distance. Being a good shot and of undaunted courage he aimed a shot and hit the figure who at once dropped dead.

at the place. He went there and found the dead body of a young beautiful boy covered with a tiger skin weltering in blood. The dead body was identified to be that of Bahar, the favourite son of Mir Kasim. He was buried in the family grave-yard and a few days later the body of a similar boy was found lying asleep near his grave. The people took the body to be the ghost or spirit of Bahar and the commander duly informed of it whereupon the latter went to the spot and on close scrutiny found the body to be that of a dead girl in male attire. She was recognised to be Gul, the twin-sister of Bahar. Their close resemblance to each other in every respect was so marked that in their childhood when both were dressed in male or female attire no body could point out who was who. The girl lay herself down beside her brother's grave in the night and then gave up the ghost in sheer grief. She was dressed in male attire to prevent recognition and, though dead, she looked as if she was fast asleep. That is why the people who saw her there in the early morning mistook her to be the image of her buried brother. The commander shed tears at her sad and premature death and had her buried in a grave by the side of her brother. I cannot refrain from quoting a few words which he is said to have uttered at the time :—“Friends ! We have killed perhaps two innocent children, whoever they may be. Nothing can undo what is done. Let us do all honour that we can do to these. We shall have another military funeral for this girl, say for this angel”

As long as the commander remained in Monghyr guns were fired, thrice every day, in honour of the said children, but afterwards when he went back to Calcutta the firing of guns was stopped. Ever since that time up to this day people of the place specially Mohammedans strew flowers on their graves every Friday and make vows which, if fulfilled, *pujas* and worships are offered with great eclat. The place is called "Pir Shahi," for the two noble scions of a kingly house who were buried there became *pirs* while yet in their teens. Their great beauty, melodious and sweet voice, lovely manners, angelic face, extreme youth, and their marked resemblance and fondness for each other, their sad and untimely death, and last but not the least, their simplicity and ignorance, all combined to make them revered and worshipped as saints.

Sitakund.—About five miles to the east of the city there is a plot of $1\frac{1}{4}$ bighas of land surrounded compound walls inside which there are four *kunds* or small ponds of cold water named, Ramkund, Lakshmankund, Bharathkund and Satrughankund, while there is the fifth *kund* called Sitakund which contains hot water to the boiling point. So hot is the water that smoke is always rising above it and no body can even touch the water. There are iron railings all round the *kund* to prevent people falling down into it. Water from the *kund* is drawn by means of a rope and the surplus water flows out through a drain constructed for the purpose. *Melas* are held here on the last day of Baisakh,

Kartic and Magh, as also on the Ramnavami day, every year. A number of poor *pandas* or priests officiate here. The water from the drain is utilized by the aerated water companies as having great digestive power.

Chandi Sthan.—This place is a mile from the river Ganges and five miles from Sitakund. There is a semi-circular piece of stone resembling a dome which constitutes the temple of *Chandi Devi*. The image of the *Devi* is cut into the wall and the roof is so low that it touches one's head even while seating inside. Raja Karan is said to have propitiated *Chundi Devi* at the place and used to get $1\frac{1}{2}$ mds. of gold per diem which he distributed daily amongst the poor and the needy at the Sankatharni Ghat. Monghyr is the corrupted form of Mudgarashram as it was the place where Mudgar Muni had his hermitage and practised asceticism. It was named after him. Some say it was named after Raja Mudgar (son of Vishwamitra) who ruled here.

Jamalpur.—A small town which contains the largest engineering workshop in India. A mile from the railway station there is a tunnel in the Khirkhuria Hills through which the railway passes on to Bhagulpore.

There is a hot water spring on a hill called Shringi Rishi about two miles away which is called Rishikund. *Mela* is held here during the *Malmas* and *Shivaratri*. Shringi Rishi had his *Ashram* here.

CHAPTER XVI.

BHAGULPORE DISTRICT.

Sultangunj, Bhagulpore, Mandergiri, Champanagar and Nathnagar.

Sultangunj.—About a mile to the north of this station there is the village called Jahangira on the river Ganges. Near this place is situated the famous temple of Ajgaibinath Mahadev on the top of an isolated hill standing in mid-stream. The hill is surrounded by water on all sides so that one has to approach it by boat. It is said that Jahnu Muni had his *Ashram* or hermitage here. People take *Gungajal* to Baidyanathji from this place. There are representations of Ganeshji the Sun, the Vishnu, the Bhagavati, the Mahabirji and other gods cut into the rocks on this hill. *Mela* is held here annually from the last day of Magh to the 13th day of Phagun both days inclusive.

Bhagulpore.—This place is famous for its Tasar silk cloth. The temple of Burhanath Mahadev on the river bank is the principal place of worship in the town. The Sabour Agricultural College is situated only five miles to the east of the station. It was opened on 17th August 1908 by His Honour Sir Andrew Fraser, Lieutenant-Governor of Bengal when all the members of the Bihar Agricultural Association were invited and taken to Sabour by a special train from Bhagulpur. To the north of the river Ganges on which this town stands there is a place called Singheshwar where elephants are sold.

Mandergiri.—Is a high hill of great sanctity in the Banka sub-division of this District, about 1200 ft. high, on the Bhagulpur Baunsi Line. On the summit of this hill there are tanks called Sitakund and Ramkund and a temple containing the foot-prints of Bhagwan Vishnu and the head of goddess Devi ; while at the foot of the hill there is a pond called Papharni Pushkerni. An annual *mela* is held here for several days about the time of *makar sankranti*. Pilgrims first bathe in this tank and then go up the hill and thence pass on to the temple of Bhagawan Madhushudan situated in a place called Bansi about two miles away to the south.

About a mile to the east of Mandrachal there was a big *thakurbari* now wholly in ruins which contained a *shivala*, a *Kali bari* and a temple containing Kamdhenu cow with a calf and numerous other images. The figure of Kamdhenu cow with its calf, cut in one piece of black stone, still remains intact and is worth seeing. The figure of Kali cut out of beautiful black stone (resembling *sang-musa* stone) with rich carvings is still to be seen, but the image is broken in many places. Mandrachal contains three hills looking like high domes one higher than another, the highest of which resembles the Golah of Bankipur in its outward shape.

Besides the Sitakund, there are two other reservoirs of water on the hill, named the Sankh kund, so called from its shape of a *Sankh* or conch and the other called Akash-Gunga. Near the last

mentioned *kund* there is a block of stone shaped like the head of a human being which is said to be the head of the demon Madhu-kaitabh who was killed by Shri Madhusudan (an incarnation of Vishnu), the presiding deity of the place. A few paces to the west is the rock-cut image of God Narsingh inside a cave. The offerings presented to the god are appropriated by a Bairagi Sadhu who lives there and performs *seva puja*.

Champanagar.—It is about four miles to the west of Bhagulpur railway station. In olden times it was the metropolis of Baudh rajas of this part of the country. Traces of the old fort are still visible. The Bhagulpur Police Training School is located on a part of this old fort and there is a big *shivala* dedicated to Mankarneshwar Nath Mahadev on another part of the fort which is said to have been the residence of Raja Karan of Mahabharath fame.

Nathnagar.—A fair called "Bihula Mela" is held here on the 6th day of the month of Bhado every year. This place is about a mile to the west of Champanagar. Images of snakes are carried in procession in the fair.

CHAPTER XVII.

SANTHAL PERGANAHs.

Baidyanath-Deoghar.

Baidyanath.—It is situated in the Deogarh sub-division of the Santhal Perganahs. It is a *Tirthasthan* of great sanctity and antiquity. A large number of *Pundas* officiate as priests, and make *Yajmans* just like the *Pundas* of other well-known places of pilgrimage. The principal temple of Shri Baidyanathji Mahadev stands, facing east, in the middle of a large courtyard paved with stone slabs. There are about twenty-one temples in all, large and small, round about this place, dedicated to various deities. This Shivalinga is one of the twelve Shivalingas mentioned in the *Shastras* and *Purans*. Pilgrims bring *Gungajal* (Ganges water) from Gangotri, Hardwar, Prayag and other distant places to pour on this *Lingum*. *Kamarthus* with Ganges water on their shoulders come from almost all parts of India to worship here all the year round, but specially in the months of Magh and Falgun. Immense crowds gather on the Basant Panchmi and Shivaratri days, as also in the month of Savan. There is a large tank with masonry *ghats* on the northern outskirts of this town, at some distance from the temple, which is called Shiva Gunga. Pilgrims first bathe here, and then go to offer worship and *puja* to Lord Shiva in the temple. A large number of lepers go there to propitiate the god. Devout Hindus even amongst the aristocracy go bare-footed and bare-headed walking all the

way, with Ganges water to offer *puja* to the Lord. The Hon'ble Maharaja Bahadur of Gidhaur is said to have carried pitchers of Ganges water all the way from Jahangra to Baidyanath in recent times to bathe the *Lingum* therewith. The climate of this place is excellent. Good curd (*dahi*) is obtained here. The scenery all round is romantic. In recent times a large number of educated people have built residences here as it is considered a sanitorium or health resort. The remains at Baidyanath consist of several detached temples in various parts of the city, besides the great group of temples within an enclosure mentioned above. As intolerance was a characteristic of the early Mohammedan conquerors, no fine Hindu temple could be built at any time after the Mohammedan conquest and before the reign of Akbar. Consequently none of the present existing buildings seem to be of a period prior to that of emperor Akbar the Great during whose reign Raja Man Singh was exercising supreme authority in these parts. It is most probable that to Man Singh's period these temples owe their construction. An examination of thirteen inscriptions found on the various temples make the above mentioned probability a certainty. Among the old temples, those of (1) Shiva Baidynath Mahadev Ravaneshwar (2) Shri Parvati and (3) Shri Lakshmi Narayan are decidedly more ancient than the rest. Of the structures found in the locality there is one object of great interest which requires special notice. This is a great gateway consisting of two pillars spanned by an architrave which is clearly the

Rambles in Bihar 



THE HON'BLE MAHARAJA BAHADUR SIR RAVANESHWAR PRASHAD
SINGH, K.C.I.E., OF GIDHAUR.

remains of some great ancient temple that has now entirely disappeared, leaving its outer gateway alone standing. There is about it an air of impressiveness that takes it out of the common place. It is situated on a small raised spot entirely surrounded by private houses. At present it is known as the *Hindola* or Swing, and at *Jhulan* time the statue of Bhagwan Shri Krishna is brought and made to swing beneath it.

The existence of two ancient inscribed statues, one of which is clearly Buddhist, and of a third figure (not inscribed) but clearly Buddhist, being a finely seated statue of Buddha himself, beautifully polished and equal in execution to the finest statues to be met with in Behar, prove beyond the shadow of a doubt that here too at one time there was a large Buddhist establishment. There is, however, nothing to be wondered at this, for as a matter of fact I have seen in Rajagrigha and many other places of Hindu pilgrimage, Buddhist and even Jaina relics and remains. The fact goes to show that those religious sects also made it a point to erect their own temples, or found holy places at or near about the orthodox Hindu temples to attract the attention of Hindu devotees and pilgrims and thereby spread their own religion. The Sanatan Hindu Dharma being very liberal and totally free from all intolerance and respecting all sorts and forms of religious worship never resented. Conversion and narrowness being foreign to its faith, it did not mind other religions propagating their own creeds and dogmas.

The place is called Baidyanath or Baijnathji after the name of one poor Gowala, named Baiju, who used to dwell in the vicinity. The **Lingum** was lying at a place called Harla-jhari, a few miles to the north-east of the present site, where there are a few modern temples and fragments of statues, two of which have inscribed on them a *Jogi's* name viz., Shri Chintaman Das. Krimila Desh was here or hereabouts. This place is the spot where Bhagawan Vishnu disguised as a Brahman caused Ravana to make over the **Lingum** to him. The legend is too well known to be repeated here.

In course of time the site of the **Lingum** was overgrown with jungle till Baiju was ordered by Shri Mahadevji in a vision to worship him. Baiju began the worship accordingly and so propitiated the Lord with his untiring devotion that Shiva was pleased and offered to give him **bardan** i. e. any gift he should ask. Thereupon Baiju prayed that thenceforth his name should precede the Lord's and the boon being given the **Lingum** known as Ravaneshwar came to be known as "Baijnath" from that day.

Of the recent gardens and temples built at Baidyanath Dham the following are worth a visit :—

(1) A well-laid-out garden with a fine **shivala** of Babu Panchanan Bhattacharya about half a mile to the south of the **Dham** across the rivulet.

(2) The *Sthan* of Swami Balanand Brahmachary where are to be seen a nice temple of Shiva and a newly-constructed *mandir* containing the statue of Devi Mahamaya presented to Swami Bala Nandji by the Maharaja of Nepal. The figure is highly artistic and of exquisite workmanship.

About six miles south-east of Baidyanath is a solitary hill known as *Tapoban*, in which there is a natural cavern enshrining a *Lingum* which is worshiped. There is also a *kund* known as Sulkund in which pilgrims bathe. On the rock near the cave are two inscriptions ; one, a single line, reads Shri Deva Rampala, the other, in two lines, is quite illegible. Swami Bala Nandji had his *Ashram* on the hill. On the summit of the hill there is a deep cave formed into several cells or rooms communicating with one another in which *Jogis* practise asceticism and sit in contemplation. The mouth of the said cave is kept closed. Sometimes, however, respectable persons are allowed to enter and have a look at the said subterranean cells.

Eight miles north-west of Baidyanath is a group of hills with three curious peaks ; it is known as the *Trikuta* hill. There is a natural empty cavern and in the plains below a small old uninteresting deserted fort ; there is also a *Lingum* known as *Tirkuta Nath Mahadev* which is worshipped by pilgrims.

CHAPTER XVIII.

HAZARIBAGH DISTRICT.

Kaluha Hill, Hazaribagh, Giridih and Pareshnath Hill.*

Kaluha Hill.—This hill is situated close to the southern border of the Gaya district, but within the limits of Hazaribagh. It lies about six miles to the south-west of Huntergunj, Hatwaria being the nearest inhabited place on the west side of this hill. Owing to its height and imposing appearance the hill is a very conspicuous object in the landscape as seen from the plains of Sherghati sub-division. The top of the hill is approached by two paths only, one leading up from Hatwaria village on the west, and the other from a valley which skirts the hill on the east. There is a small lake about 300 yards long which supplies water in this rugged region. Lotuses, water-lilies, and other aquatic-plants grow plentifully in this lake. The hill is a popular place of pilgrimage. The following are the sacred sites on the hill:

- (1) Kuleshwari—A temple sacred to Bhagwati Durga.

* Babu Nand Lal Dey, a Munsiff of Hazaribagh, was the first man who gave a full account of this (Kaluha) hill. It is, however, mentioned in Hunter's Gazetteer and is also recorded in the list of ancient monuments of Bengal. The place is no doubt worth a visit though the journey is rather troublesome.

- (2) **Bimbhar**—A large isolated boulder said to have been put there by Bhimsen to take rest in its shade.
- (3) **Wall of King Virat**—A platform built of large dressed slabs. It offers a splendid view over the Lilajan Valley westwards.
- (4) **Jina Parsvanath**—A small grotto formed by a boulder overlying a fissure on the rock. Inside is a well-preserved image of Jina Parsvanath seated and surmounted by a snake-god. There are some other images of Jina in places close by.
- (5) **Surajkund**—A small well-like fissure in the smooth rock, where rain water accumulates. It is worshipped under the name of Surajkund. By the side of it lies a broken image of Buddha. The interest of this little sculpture lies in the fact that it is the only trace of Buddhist worship on the hill.
- (6) **Paresnath Temple**—A small modern temple with a small statue of Jina.
- (7) **Modava**—Modai or {—
Mandava—Mandai {—
A large boulder with somewhat smooth and slightly rounded platform.

There is a hollow cut in the rock which is supposed to have been used as a *Vedi* or altar at a sacrifice of King Virata.

(8) The Dasavatara Rock-Sculpture—

These are a series of rock-sculptures or relieve representations of Jinas. About 100 ft. above the rock-carvings are foundations of ancient walls which must have originally formed a square. Inside this square traces of a mound have been dug out. It is certainly of ancient date but nothing is known as to the object of this structure.

(9) The Akasalokan Rock—

Ascending a series of large crags 80 ft. higher up the summit there is one large rock which is known as Akasalokan. A pair of foot-prints or *Padukas* cut into the rock is to be seen here. The *Purohits* say that the foot-prints are of Vishnu, but Dr. Stein thinks they are those of a Jaina *Tirthankar*.

Hazaribagh.—A sanitorium in Chota Nagpur. There was a mango grove containing 1,000 trees which gave this name to the town. It is surrounded by hills and a dense forest. There are some fine lakes in the vicinity. The scenery is very fine. River Damodar flows through this district and *Abrakh*

(mica) mine is to be found in several places. The Dhanwar Raj in this district is coming down from before the Mohammedan period. It is said there are some water-falls in this district.

Giridih.—Formerly people used to go to Paresh Nath *via* this place. The Jains have built two temples and a large *serai* here. Coal is supplied to various places from the collieries in the neighbourhood. Iron instruments and weapons of good quality are obtained in this locality.

Pareshnath.—The greatest place of pilgrimage for the Jains. Since the opening of the Grand Chord Line the most convenient route to go to this place is via Nimiaghāt. The hill is full of green jungles, but no wild beasts are to be found. There are many water-falls on the way up this hill. It consists of a range by the side of the Grand Trunk Road. Formerly the pilgrims went up from Giridih side, commencing the ascent from Madhuban, but recently Sir Andrew Fraser had a path made on the Nimiaghāt side which is still in good order and is considered to be a better and more convenient route. There are twenty-four Jain temples over the summit of this mountain, some of which are exceedingly fine. The one on the topmost portion is called Asmidh Shikhar, which contains the *Samadhi* or mausoleum of Pareshnath, the 23rd and the last but one *Tirthankar*, the most celebrated and deified saint of the Jains, after whom this mountain has been so named. Out of the remaining twenty-three *Tirthankars*, no less than nineteen practised asceticism upon this hill and attained *Nirvana*.

Temples were built in commemoration of each. The ascent both from Madhuban and Nimiaghāt cover the same distance, viz., from the foot of the hill to its top being $5\frac{1}{2}$ miles. The hill consists of several rocky peaks of irregular shape rising abruptly from the plain to a height of 4,479 ft. In 1858 it was selected as a convalescent depot for European troops, but it was abandoned in 1868. The building formerly used as officers' quarters is now the Dak Bungalow. Sir Andrew Fraser, the ex-Lieutenant-Governor of Bengal, wanted to build summer residences for the Europeans on this range, but the Jains all over India raised such a hue and cry that the scheme had to be given up. The aforesaid Asmidh Sikhar is built on the highest peak on the top of the hill, and one has to ascend about a hundred masonry steps from the summit to reach the temple, which is seen from a very long distance on the Grand Chord Railway Line. Evenings on the hill are very cool even during the hottest part of summer, so much so that I had to use a *Dolai* in the month of Jaith and even then felt cold. Winds blow very high on the hill, and there is nothing to be had for food even at Nimiaghāt, so that I had to pass the day only on fruits, which I fortunately took with me from Calcutta, while my servants contented themselves with half a seer of *Sattu* which they had with them. The climate is excellent, but the nearest *Jharna* from the Dak Bungalow on the top of the hill is about a mile lower down. So one has to provide for water also if he wishes to pass the night on the hill. Fortunately, a clean Hindu was in charge

of the Bungalow when I went there. He brought water for me in a couple of tin canisters, otherwise I would have been put to much difficulty as the sun was going down below the horizon when I reached the Bungalow.

CHAPTER XIX.

RANCHI DISTRICT.

Ranchi.—This place has a very salubrious climate. I visited the town twice in August, 1912, and on both occasions put up in a Bungalow rented by His Highness the Maharaja Bahadur of Darbhunga, at the place called Murhabad about four miles away from the railway station and two miles from the town. It is open on all sides with hillocks at some distance to the north. The scenery is picturesque. It is inhabited by Oraons, an aboriginal people who are famous for their peculiar kind of dance in which a number of males and females take part. There is a beautiful detached hillock in Murhabad on which Mr. Satyendra Nath Tagore, I.C.S., has built a pretty house. There is another hill in the suburbs of the town close to the market place, i.e., where *Hat* takes place twice a week and all sorts of things of every day use are exposed for sale. This hill is known as Shiva Pahani and a rude image of Shiva is to be found on the summit. Masonry steps were constructed over the hill by Mr. Thomson, the late Deputy Commissioner of Ranchi, which lead to the summit. The view of the town and the surrounding country from the top of this hill is charming and romantic. Very good *Motia* cloth is manufactured here. The view of the temple of Shri Jagannathji from this hill which is situated a few miles to the south of Durondha is enchanting. The Secretariat and other public buildings are situated in the quarter called Durondha about

a mile from the railway station. There is a large number of native Christians in Ranchi who are mostly converts from the aboriginal tribes.

There is a very old *thakurbari* in Chutia about half a mile from the railway station which was built by Raja Raghunath Naik 229 years ago in *Bikram Sambat* 1742, as the inscription on the temple shows, with a *Baoli* well behind it. The place was long forgotten and was almost in a ruinous condition when some high Hindu officials of this place with the help of a few Bengalee gentlemen of Calcutta and elsewhere had it repaired to a certain extent. The *thakurbari* and temple of Shri Ram Lakshman was placed in charge of Swami Ramdasji, a Bal Brahmachari who is now 112 years old and who is decidedly one of the most learned and holy men living in this country. He is one of the greatest living Sanskrit scholars and the most pious religious teacher we have come across. He has travelled all over India and Tibet and graced the chair of professorship in all the six Shastras, Vedas, Vedangas, Literature, and the different schools of philosophy, at Benares, Mithila, Nadia, Poona, Kashmir and other noted places of learning. Erudite Hindu gentlemen and noblemen think it an honour to serve him. Eminent men of the present time like Babu Sharada Charan Mittra, Dr. Rashbehari Ghosh, Dr. Sir Ashutosh Mukerji, Dr. Sir Gurudas Banerji, H. H. the Hon'ble Maharaja Bahadur of Darbhanga and a host of learned and illustrious men are not ashamed to sit on the ground beneath his

feet. European clergymen go to him for instruction on the most abstruse subjects of this world and after. The halo of literary and religious glory that surrounds his head, his unostentatious manners and child-like simplicity, his unbounded kindness, and his great and genuine love for the people and their education, induced him to accede to the fervent prayers of the Hindus to come to Ranchi from his seclusion and grace the *thakurbari* for sometime. He is a Brahman by birth and Vaishnav Bairagi by religion. Ever since he has taken charge of the place he has done immense good in every way and in all directions. He is building temples and Sanskrit schools at Ranchi and taking steps to ensure their success.

There is a good water-fall about ten or twelve miles from Ranchi, but it is better and more convenient to go there via Jonha railway station from where it is only four miles and the road is not bad.

CHAPTER XX.

PURNEA DISTRICT.

*Asurgarh, Benugarh, Barijangarh, Jalalgarh,
Satligarh, Karhagola, Khagra, Manihari
and Purnea.*

Asurgarh.—A ruined fort about twelve miles south of Kishengunj on the eastern bank of the Mahananda river. The story goes that there were five brothers who lived in the Vikramaditya period and whose names were Asura, Benu, Barijan, Nanha and Kanha. Each of these brothers built a *Garh* or fortified residence and named it after himself. But the *Garhs* of the last two brothers are not to be found.

Benugarh.—It is a ruined fort about eight miles west of Bahadurgunj. It is ascribed to Benu Raja, the brother of Asura.

Barijangarh.—A ruined fort situated about five miles south of Bahadurgunj. It is so called because it was built by Barijan, a brother of Benu, Raja of Benugarh. Inside the enclosure may be traced a tank called Dak Pokhar about which various absurd stories are told.

Jalalgarh.—A ruined fort situated thirteen miles north of Purnea close to the Jalalgarh railway station. It is a large quadrangular structure with lofty walls, said to have been built by the Mohammedans as a frontier post to protect the border against invasion from Nepal. The Khagra family

chronicles show that it was built for this purpose by the first Raja of Khagra, Syed Muhammed Jalal-ud-din.

Satligarh.—It is a fort close to village Dharara, about twelve miles south of Raniganj. At the north-west corner of the fort is a stone monolith of great age, under which a gold coin of the second century A. D. was discovered. The neighbouring people call it "Maniktham" or "the precious pillar" of Hindu fable, and worship it. The villagers assert that king Hiranya Kashyapu lived in the fortress and sent out his son Prahlad to be bound to this pillar and put to death, where on the appeal of Prahlad to his deity, the latter in the form of Narsingh appeared incarnate in the lion figure surmounting the capital and saved his devotee.

Karthagola.—It is a village, situated on the river Ganges, six miles south of Karhagola Road station on the B. & N.W. Railway. It was formerly an important trade centre. The place is best known for a large fair, which has declined of late years, but was formerly one of the biggest in Bengal. The fair is held on the *Maghi Purnima*, i.e., the full-moon day of Magh, which is an auspicious day among Hindus for bathing in the Ganges, for on it *Kaliyuga* began.

Khagra.—It is a village situated within the Kishengunj Municipality, which contains the residence of an influential Mohammedan family and is the headquarters of the estate owned by them.

The place is best known for a large fair held every year in the cold weather under the management of the estate, which is attended by 50,000 to 1,00,000 persons. A great number of elephants, camels, ponies, sheep and cattle are sold, and much general merchandise changes hands. The fair was started by the late Nawab Ata Hossein Khan in 1883.

Manihari.—It is a village in the south of the district on the Ganges. It is connected by a ferry steamer with the E. I. R. station at Sakrigali Ghat. It is also a place of call for river steamers. Large gatherings are held here on the occasion of solar or lunar eclipses when people come even from Nepal to bathe in the Ganges. A large fair is held here in connection with the *Baruni Ganga* festival and there are smaller fairs on *Kartik Purnima* and *Shivaratri*.

Purnea.—It is the headquarters of the district from the time of the Mohammedan rule. Formerly, the river Kosi flowed by it. But now on account of the silting up and stagnation of the river Kala Kosi and the formation of Saura marshes, the place has become unhealthy and the town declined within the last century.

In the year 1770, an Englishman by name Mr. Ducarrel, was for the first time appointed Supervisor or Collector of the district. The most curious fact connected with the town is that it has four Christian cemeteries, the Roman and English churches each having two. Otherwise, the buildings of Purnea

are of little interest. A beautiful view of the Himalayas on the distant horizon may be obtained from this town. The panorama is exceedingly fine.

There are few remains of archæological interest in the district with the exception of those mentioned above. Old carvings are very rare here. Purnea is a place for big game shooting. It is a *Shikar* land in the full sense of the term. Kosi and Mahananda are the principal rivers of the district. Allegators abound in the former river. The climate is notoriously unhealthy and malarious; consequently the District is very sparsely populated.

CHAPTER XXI.

Some General Observations About Subah Behar.

The fame of this province is coming down from pre-historic times. Pataliputra was its capital from the 6th century B. C. to the 4th century A. D. Before that Rajagriha had the honour. Other capitals were Vaishali, and subsequently Behar. Janakpore and Simraon were the capitals of Tirhut (North Bihar). Most ancient relics, statues, stupas, images, stone-pillars, caves and other monuments and inscriptions are found in abundance which show the fallen greatness and the ancient civilization of the Hindus. Gaya, Baidyanath, Janakpore, Baikathpore, and Rajagriha, amongst others, are the chief places of pilgrimage for the Hindus. Budh-Gaya, Vaishali, Lauria Nandangarh, Lauria Areraj, are the chief places of pilgrimage for the Buddhists. Pareshnath and Pawapuri are sacred spots for the Jains ; while Maner Sharif and Behar Sharif are the principal holy places for the Musalmans. Bettiah and Patna contain the oldest Christian churches in the province. So that all the great religions have their sacred seats here. Bihar is intersected by large rivers. There are several *sangum* or junctions viz., of the river Karmanasha below Chausa, the river Sone and the Sarju (Gogra) below Maner, the Gunduk or the Saligrami (Naraini) at Patna and the Poonpoon in Futwa ; not to speak of smaller rivers and rivulets. Then we have water-falls at Kakkalat in Gaya district, Kharagpore in Monghyr and at Ranchi. There is a mountain fortress at

Rohtasgarh. High hills, mountains, and dense forests abound. There are plenty of wild beasts, domestic animals and birds. The greatest fair of India is held at Sonepur. Lands of all grades, most fertile as well as most barren, are to be found here. There are variations in climate and season in different parts of the province. Cities and towns are also numerous. Bihar is the abode of both civilised and aboriginal races. Paddy, grain, oil-seeds, vegetables, fruits, herbs and flowers of all kinds are sown and grown here. We have had Rajas like Janak, Jarasundh, Chandragupta, Asoka and Shiva Singh Thakur; learned men like Kanadh, Panini, Vishnu Sharma; philosophers like Yajnavalka and Gautam; astronomers like Barah Mihir and Aryabhatt, religious teachers and saints like Buddha, Mahabira and Shah Makdum; generals like Sher Shah and Guru Gobind Singh; poets, politicians and statesmen like Vidyapati, Chanakya and Rakshas. We had the Nalanda University, the Mauryan and Gupta empires, the like of which are not to be met with in the history of any other country in the ancient world.

Such a variety of things, sights and scenes besides so many and varied objects of historical and archæological interest, not to speak of a galaxy of distinguished men have hardly fallen to the lot any other province.

APPENDIX I.

Pataliputra Excavations.

Every body knows that the excavations at Kumhrar in Patna of the ancient sites of the Pataliputra palaces appeal to all students of Indian history. A large number of scholars and sight-seers used to frequent the place during the period the excavations were going on. Even now, not a day passes, when we do not meet respectable visitors and antiquarians on the spot eagerly discussing the curious theories propounded by Dr. Spooner who was in charge of the excavations. Numbers of "Notes and Queries" on the theories set up by the learned doctor appeared in the columns of the *Express* from time to time. Persons who had the greatest respect for the scholarship and abilities of Dr. Spooner could not and did not find sufficient warrant for the theories (1) that Pataliputra while still a Maurya capital, was suddenly overwhelmed by a flood ; (2) that notwithstanding this untoward event it continued to be the capital of the Imperial Guptas ; (3) that the throne-room of Chandra Gupta was a copy of the palace of Darius at Persepolis in Persia and that Chandra Gupta, Asoka, and Chanakya were Persians. This theory was refuted in a series of four articles published in the *Express* under the heading 'Archæology with a Vengeance' reprinted in Appendix II.

With respect to the theories (1) and (2) it may be remarked in passing that it seems

exceedingly improbable that the Guptas would have committed the folly of retaining Pataliputra as their capital after the disaster by flood and the double folly of building upon the old city—a city that was overwhelmed and ruined beyond repair. The following extracts on the subject taken from the *Express* are published below. They will satisfy the most scrupulous critics that the theories propounded by Dr. Spooner could not be correct.

The extracts are :—

(1) "Now, let us briefly examine the facts. Founded in the fifth century B.C., Pataliputra was the capital of the Imperial Mauryas. It continued to be the capital under Pushyamitra Sunga, who overthrew Brihadratha Maurya, the last of his famous line in 184 B.C. (Vincent Smith, P. 186). There were ten Sungas, and the dynasty became extinct in 72 B.C. Then came the Kunvas, of whom there were four, the dynasty becoming extinct in 27 B.C. It is not necessary to follow the obscure history of the successors of the Kunvas. Light again dawns when the Imperial Guptas came on the scene in 308 A.D. Pataliputra still lives, and the first of the Guptas, Chandra Gupta, is proclaimed Emperor in the ancient "Flower Town," and its glory, temporarily under eclipse, revives. From Pataliputra sets out Samudra Gupta on his victorious All-India campaign. To Pataliputra comes Fa-Hian (405—411 A.D.) to be "deeply impressed by the sight of Asoka's palace, which was at that time still in existence."

and so cunningly constructed of stone that the work clearly appeared to be beyond the skill of mortal hand." To quote the great missionary's own words :— "The royal (Asoka's) palace and halls in the midst of the city, which exist now as of old, were all made by the spirits which he employed and which piled up the stones, reared the walls and gates and executed the elegant carving and inlaid sculpture work, in a way which no human hands of this world could accomplish."

" So far, I have tried, however, imperfectly to follow the fortunes of Pataliputra. I have consulted several authorities and made many personal inquiries, but I can find no trace of a flood either in the Mauryan or Gupta periods. Pataliputra apparently fell into disfavour after the completion of Samudra Gupta's extensive campaigns" (Vincent Smith, P. 278) " The Maurya Emperors, it is true, had managed to control a dominion considerably larger than that of the Guptas from the ancient Imperial city, but, even in their time, its remoteness in the extreme east must have caused inconvenience and a more central position for the court had obvious advantages " There is good reason to believe that the Sungas removed the capital from Pataliputra to Saketa, but no authority has suggested that the change was in consequence of the destruction of Pataliputra by flood. Nor is there any warrant for assuming that, later, when the Guptas came, they built a new city (or palace) at the site of the old (destroyed) Imperial city (or palace). So the court was moved to Ajodhya during the second half of the fifth century A. D.

The historian, however, adds that though neglected by the warrior kings, Samudra Gupta and Vikramaditya, Pataliputra "continued to be a magnificent and populous city throughout the reign of the latter." I venture to affirm (i) that there is absolutely no authority for the assumption as to a flood in the Mauryan period; (ii) that there is no valid ground for assuming a flood or a fire in the Gupta period; and (iii) that the change of capital in the later Gupta period was obviously due to purely administrative reasons.

" Then I come to the most important branch of the enquiry. Where was Pataliputra destroyed, and by what agency? Was it by flood or fire or both? For reasons, I have briefly indicated, I am unable to accept the theory of flood or fire at any rate up till 413 A. D. Then, what was the horrible agency which laid the city in ruins? I humbly suggest that human hands destroyed the city—the hands of the terrible Huns. If there was a flood, it was what Mr. Vincent Smith very happily styles "the Hun deluge." If it was fire, it was lighted by the torch these unspeakable barbarians brought with them. The historian sums up the situation created by the series of Hun invasions in the fifth and sixth centuries in a flashing sentence. "The effect of the Hun cataclysms was to shake Indian society to its foundations, to sever the chain of tradition, and to bring out a re-arrangement of castes and ruling families." If we accept the fact of destruction by the Huns, it may safely be assumed that Pataliputra was rooted wholesale and retail. This is not to imply

that the archæological interest of the excavations is in any way impaired. My point is, that the destruction of Pataliputra was wrought not by flood or by fire but by human agency. Pataliputra was undoubtedly involved in this Hun cataclysm. Asoka's palace might have been built by "no human hands" as the astonished Fa-Hian says ; but, verily, human hands are capable of destroying what no human hands builded. When my eyes look in the horrible panorama of the ruins of Vijianagar—now nearly twenty years ago, before any attempt was made to effect an archæological clearance at the site—I re-called Fa-Hian's phrase "Surely, no human hands wrought this awful destruction!" But in strict, if prosaic, fact they did—and in less than a week ! So the conclusion at which I arrive is, that Hun hands destroyed Pataliputra in 470 A. D. In the days of Skanda Gupta, the destruction of Pataliputra was complete. We have seen what Fa-Hian saw. What did his compatriot Houen Tsiang saw in 632 A. D. Ruined walls where the splendid palace stood, and the inhabitants limited to about a thousand persons occupying a small walled-town in the northern portion of the site. The second Chinese traveller saw the ruins of the palace and these have since disappeared. I am not concerned to deny that there was a flood ; but I submit the flood completed (or rather supplemented) the destruction begun by the Huns. The flood did not certainly precede the Hun invasion. What survived of the wreck left by the Hun was doubtless submerged and now remain embedded in the silt of the Ganges and Sone

rivers. By all means let us recover them but let us also understand clearly what the true position is.

(2) "Dr. Spooner's theory that a flood destroyed Pataliputra in the earliest centuries of the Christian era is entirely inconsistent with the known historical facts. For instance, Fa-Hian saw the city and palace in all their glory. This was between 405-411 A. D. The destruction of the city, no matter now by whose agency accomplished, occurred as Mr. M'Crindle notes (p 207) in the interval which separates the journey of Fa-Hian from that of his compatriot Hiouen Tsiang—that is 405-411 A. D. and 630-644 A. D. The question is at what point in this fairly long interval of time Pataliputra was destroyed. In determining this question, we are bound to take note of the invasion of the Huns. The first invasion was in 455 ; but the savage hordes were beaten off and India was saved for a time , but only for a time. The then reigning monarch was Skandagupta. The historian thus describes the sea of troubles which Skandagupta had to encounter when he came to the throne in 455 A. D.

" The Pushyamitra danger had been averted, but one more formidable closely followed it, an irruption of the savage Huns, who had poured down from the steps of Central Asia through the north-western passes and carried devastation over the smiling plains and crowded cities of India. Skandagupta, who probably was a man of mature years and ripe experience, proved equal to the need, and inflicted upon the barbarians a defeat

so decisive that India was saved for a time. (Vincent Smith p. 289.)

“ Then the Huns entered upon their second innings—Skandagupta still skipper of the Magadha team, The results were—

“But about 465 A. D., a fresh swarm of nomads poured across the frontier and occupied Gandhara, or the north-western Punjab, where a ‘cruel and vindictive’ chieftain usurped the throne of the Kushans and ‘practised the most barbarous atrocities’ A little later, about 470, the Huns advanced into the interior and again attacked Skandagupta in the heart of his dominions, He was unable to continue the successful resistance which he had offered in the earlier days of his rule, and was forced at last to succumb to the repeated attacks of the foreigners, who were no doubt constantly recruited by fresh hordes eager for the plunder of India” (p. 291.)

“ In these two excerpts, I think, is to be read what Dr. Spooner finely styles “the tragedy of Kumhrar.”

“ I have not the heart to recall the unspeakable cruelties of the Huns, whether in Europe or in India. Suffice it to note that “the tragedy of Kumhrar” is clearly explained by the second onslaught of the barbarians.

“ Sir,—I am disposed to agree with your correspondent that the fall of Pataliputra must be

attributed to the Huns. According to Mr. Vincent Smith, the second invasion of the savages took place between 465-470 A. D. Admittedly, Hiouen Tsiang travelled in India between 630-644 A. D. He saw the ruins of Pataliputra, but he says nothing, because he saw nothing, of the *Submerged* ruins. *Therefore the flood must have been later.*

" Then there is another little point. Hiouen Tsiang distinctly says that there was a destruction of Pataliputra *some thirty or forty years* before he saw the ruins. This undoubtedly was Sasanka's vandalistic raid. Sasanka was the king of Central Bengal, a bitter persecutor of Buddhism. Sasanka lived till 619 A. D. Among the recorded achievements (or misdeeds) of Sasanka are that he treacherously murdered a brother of Harsha Vardhana ; that he was a great hater of Buddhism, which he did his best to destroy ; that he dug up and burnt the holy Bodhi tree at Bodh Gaya ; and that he broke the stone marked with the foot-prints of Buddha at Pataliputra. Sasanka systematically destroyed convents and scattered the monks.

" I suggest that Sasanka was carrying fire and sword into Pataliputra, then utterly fallen from its high estate, sometime before he died (619 A. D.) —some thirty or forty years before Hiouen Tsiang's visit (630-644 A. D.) , I am not suggesting for a moment that Sasanka destroyed Pataliputra : that great infamy belongs to the Huns. But I imagine that few students of history would deny that

Sasanka had a hand in marking Pataliputra with fresh ruins.

"To sum up the story backwards : the flood came after Hiouen Tsiang saw the ruins of Pataliputra. Before the Chinese Master of the Law came, Sasanka had been looking in, in grim earnest, for Buddhistic remains in the already ruined city. Before Sasanka looked in, the Huns had devastated the area, and laid heavy, leisurely toll on the city and palace. The Huns had destroyed not only a city and a palace, but a dynasty. Nay, they had destroyed one civilisation and paved the way for the coming in of another,

"When the flood came becomes a comparatively minor issue."

APPENDIX II.

Archæology with a Vengeance.

(1)

The public are no doubt deeply indebted to Mr. Ratan Tata for his munificent gift to the Archæological Department. This is a gift which is really philanthropic. It is with that money that the excavations at Pataliputra are being carried on. Dr. Spooner, who is a very able and competent officer of that Department, is in charge of the said excavations. He has been supervising the work for the last two years and has done yeoman's service in that line. Nobody can challenge his ability and capacity for the great work entrusted to him but with due deference, we think, he has been carried away too far by his enthusiasm and preconceived ideas. The opinion he has expressed about the so-called pillared throne-room of Chandragupta having been built on the precise plan of the palace of Darius Hystaspes at Persepolis in Persia, does not and cannot carry conviction to the students of history and archæology. He does not stop there but goes on to say that the said structure was not only a model Persian palace but that the architects and masons who built it were all brought from Persia and that before that time stone building was unknown in India, and then argues that Buddha and even Asoka were Persians. Now every Hindu and any one who has read any thing of ancient India knows full well how far these theories can be correct. Every one is welcome to his own opinion, but he has no right to thrust his theories

upon others. They are the hobbies of a learned gentleman which may be admired but which no right-thinking man can accept. Admittedly the above mentioned opinions are based on mere conjectures and surmises which no amount of ingenuity can turn into facts.

The arguments advanced in support of it are not at all convincing. To say that the palace was built by Persian invaders who founded the Mauryan Dynasty bringing with them from Persia not only the architecture but also the faith and customs of the Zoroastrian fire worshippers of Persepolis is to say the least, a product of pure imagination. Because Chandra Gupta married a daughter of Selucus Nicator and kept Megasthenes in his court for a number of years, it cannot be said that the Indian court was almost wholly 'Persian in his day.' Chandra Gupta may have kept a number of foreigners in his court. He may have adopted some of the customs and fashions of Persia but from that it cannot be said that he was a Persian. In our own day some of our educated gentlemen have got European wives and taken to European manners, customs and fashions and not only live in the style of a European but have become Europeanised in every thing except their colour. Can any learned foreigner be on that account justified in saying that the said gentleman is an European and not an Indian? Then because the edict-pillars of Asoka, in the solitary and uncorroborated view set up by Dr. Spooner, testify to Persian influence, can it be

rightly argued that Asoka drew definitely on the west for inspiration. If an Indian King gets materials and workmen from foreign countries who build a palace like that of a foreign King would that be a valid reason to say that he was not an Indian but a foreigner? No document or script has been found in the said excavations at Kumhrar to justify Dr. Spooner to hold the view. He has been led away by mere trifles and his own imagination which will not and cannot bear close scrutiny. The whole lecture seems to be a laboured attempt to justify his own conclusions which cannot bear the light of day. Then he tries to make out that the passages in the Mahabharat which ascribe the Pataliputra to super-human agency in the person of one Asura Maya is an echo of one Ahura Mazda, a Persian. He admits that Maya does not or could not be any Indian cognet equivalent of Mazda. It may be remembered that stone buildings were for the first time constructed by Chandragupta. There is and can be no two opinions about the fact that Chandragupta flourished at least over a thousand years after the Mahabharat, how could then the descriptions given in the said epic refer to Mazda? The theory is absurd on the face of it. Because Asoka, according to the learned doctor's theory, "followed in a course inaugurated by his grandfather" who had introduced Persian fashions and customs, the Dynasty itself was Persian. Then our learned lecturer spends much breath and takes great pains to show that the word Maurya itself is a corruption of the word Marya. To begin with,

Margu and Mourva are explained as the name of the people of Meru, for which however no authority is cited and the same Meru appears to him as Meru, Maru, or Maur and because according to him a place called Meru is prominent in the traditions of the Parsis and a place called Meru is prominent in the traditions of the Hindus he concludes that Mauryas and Mergus are the same and so the Mauryas were Persians. What a good logic indeed !

Then he insinuates that as the Nandas and the Mauryas, according to him, were both alike in high disfavour with the Hindus the recorded connection between the two is no argument against his theory. But it remains to be shown how the Nandas and Chandragupta "were both alike in high disfavour with the Hindus." Mere assertions will not do. The Nandas according to the Hindus were not Sudras but Kshatryas while Chandragupta was born of Mura, a barber woman (Nayeen or Hajamin). The Hindu books nowhere insinuate much less mention that Chandragupta was a foreigner. Had it been so, they would not have been silent upon this important point. We have full and detailed account of this Dynasty in the old books. The Bishnu Puran, the Bhagwat, the Mudra Raksha and other authoritative and reliable books make mention of the family, give their history and describe all that is necessary to know or learn about them, but they do not support the new theories propounded by the aforesaid Lecturer. Dr. Spooner insinuates that Chandragupta might have come into India in the train of Alexander,

the Great but does not produce any authority for saying so. Surely, there are good many books in Greek and other languages that give an account of the invasion of India by Alexander. Then we have also detailed accounts of the wars between Chaudragupta and Selucas Necator, then there is an account of Chandragupta and his reign written by Megasthenes himself, but none of these or any other authority support the revolutionary views now set up for the first time by him. Megasthenes does mention that Chandragupta had the hair of his head cut in the Persian fashion and that he appointed a Persian favourite as the Viceroy of Gujerat, but does not say that Chandragupta himself was a Persian. A man who records such minute details about the person and the manners of Chandragupta and his doings would not have stopped short there. He would not have failed to describe the nationality of Chandragupta, if he had been a foreigner. Rather the whole description goes to prove without the shadow of a doubt that he was a pure Indian. Because being an Indian he went out of his way to adopt some Persian manners and befriended a noble man of Persia by giving him a responsible post, it struck the imagination of Megasthenes, himself a foreigner, and made him record all these facts in detail. The powerful Persian Empire had just then been overthrown, naturally the nobles and statesmen of that country deserved some help from their neighbours. Such being the case, if Chandragupta took up Tustraspa, a noble who had seen better days and was a reliable and an able statesman, by the hand, that shows the

magnanimity and sagacity of the Indian-Emperor. If he appointed Tustraspa to a responsible post in a distant Province that solitary act goes to prove the reverse of the theory set up by the learned Doctor. It in no way supports him. It may have been done from motives of state policy and the exigencies of the time. Having ascended the Throne of his ancestors by murdering them and being a bastard he was naturally afraid of revolution. The partizans of the Nandas were always hatching plots and conspiracies to take revenge and the people did not like a bastard to rule over them. He, therefore, made alliance with foreigners, took to wife a daughter of Selucas, kept trustworthy foreigners in his court and was always on the alert lest his opponents may not combine and do him harm. But if he had one Greek wife, he had several Indian wives. If he had one Persian Satrap, he had several Indian Satraps also. His ministers and priests were all Indians.

(2)

It has been shown in the previous article on the subject that Dr. Spooner has mostly drawn upon his imagination and based his arguments on conjectures and surmises that are not borne out by facts recorded in history. There is no evidence worth the name that the palaces at Pataliputra were directly modelled on persepolis. This is merely an *ipse dixit* of the learned doctor which finds no corroboration from any reliable source. Then the statements that the very masons were imported Persians and that Chandragupta's court

was organised on purely Persian lines have all to be verified. No historian would take them as gospel truth. In the opinion of the said doctor, the excavations go to show that the site of the palaces and buildings, alleged by him to have been built by Chandragupta, were on that spot but nothing has been actually found there to prove that the said opinion of Dr. Spooner is correct. In the first place, according to Colonel Waddel, the site of the excavations, were the site of the palaces and monasteries of Asoka. Chandragupta's palaces were elsewhere. In the second place, the ground on which Dr. Spooner bases his theory that the said place is the site of the throne-room of Chandragupta's palace is the discovery of a single pillar which in his opinion was one of the hundred pillars that supported the roof of the palace. If that be so, what became of the remaining 99 pillars? In a private discussion with the writer of this article he said that the other pillars had all sunk to the depth of 80 to 90 ft. below the surface. Now all the places where the pillars should have stood were bored. This was done by experts with great care and scientific learning but all attempts to find out any other pillar miserably failed. A heap of wooden plank carefully arranged were found out instead just to the south-east of this so-called throne-room. All these facts negative the theory of a hall containing a hundred stone pillars. This theory of a hundred stone pillars failing, the whole superstructure on which Dr. Spooner bases his case falls to the ground. Whereas even if this theory be held to be correct he is bound

to produce unimpeachable evidence in support of his contention. Mere assertions and drawing conclusions in the way he has done will not help him. Some tangible evidence should be forthcoming. He sees his difficulty in explaining away many 'finds' that disprove his theory. Mere resemblance in the plan of two buildings does not and cannot show that the one at Pataliputra was a copy of the the one at Persipolis. Why can it not be said with equal force that the palace at Persepolis was a replica of the one at Pataliputra, that the same was built on. Indian design by Indian architects and Indian masons who may have been lent to Darius by the Indian King ? The genuine Hindu Nandas are admitted by Dr. Spooner to have been very powerful monarchs. Why could they not have built the said palaces ? Were they living in huts and tiled houses ? What became of those palaces in which they lived ? Did they all vanish in the air and disappear because a bastard ascended the throne ?

We all have read of the wonderful palace "Sabha Bhawan" built for Maharaja Yudhishthira by Mai Danav or 'Asura Mai' at Indraprasth (Delhi). If the Mahabharat calls the architects who constructed wonderful palaces 'Asura', 'Maya' or 'Danava' that means giants, there is nothing to be wondered at. Even now speaking of wonderful things we say in common parlance, "Oh ! it is the work of Maya or Danava, no human hand could have done it." This expression 'work of Maya or Danava' is a figure of speech. It means "wonderful, beyond comprehension."

It is not the case even of Dr. Spooner that the Asura Maya, the architect of Yudhisthira's palace was also Ahura Mazda, the Persian, and that Yudhisthira and Pandavas were Zoroastrians. I dare say if Dr. Spooner would only bring to bear his vast knowledge and erudition and wonderful ingenuity to show that the race of Pandavas and Kurus were a tribe or sect of Persia, he would as surely carry away the palm to victory, even as he did at Simla the other day.

(5)

As regards Chanakya being a Persian Dr. Spooner does not say this in so many words, but he has taken unusual pains to make one believe even that. His reasonings are :—

1. Chanakya came from Takshila but he does not prove that this town was in Persia. If our knowledge of Geography does not fail us we think it is in India and was even then within the four corners of India.

2. Chanakya was a "Vaidya by profession," we do not know if he was so !

He does not say that the Brahmans were forbidden by the Hindu Shastras to practise medicine. Then he does not say that because he knew the Science of Medicine, his Brahmanism disappeared or the fact that he was born of Brahman parents, becomes a myth.

Then again he does not say that because Chanakya knew the Vaidak Shastra, he was ignorant of other Shastras. Nor does he say that Chanakya did not or could not perform the duties of a true Brahman.

As long as these points are not established no body would be ready to draw the preposterous conclusion that Chanakya was a non-Brahman or a Persian.

3. Chanakya dedicates his great work on Artha Shastra to Shukra and Brihaspati. Certainly, this point is dead against the theory propounded by the learned doctor. Any one who knows any thing of Hindu Shastras and Puranas will be able to tell him that Shukra and Brihaspati are the greatest Acharyas or Authorities on the Law of Polity among the Hindus. Brihaspati was the *Guru* or preceptor of the *Devatas* while Shukra was that of the *Daityas*. The respective state policies and statecrafts of the *Devatas* and *Daityas* were governed by Brihaspati and Shukra. It was, therefore, in the fitness of things that the work on Artha Shastra should have been dedicated to them who were both Brahmans.

4. He impugns Chanakya's orthodoxy by saying that Chanakya in his work on Artha Shastra names the sciences in the following order viz., "Anvikshiki, the triple Vedas, Vartta and government," thus giving precedence to 'Anvikshiki' which in his opinion no orthodox Brahman would do. But he does not give the reason why ?

This sort of argument reveals the hopelessness of his case. The word 'Anvikshiki' may have been given the first place to suit the exigencies of metre.

Because in a work on statecraft and state policy while naming the various sciences, Chanakya happens to mention the science of 'Anvikshiki' (which admittedly comprises Sankhya, Yoga &c.) first, therefore he is not a Brahman. Just as a drowning man by catching at a straw hopes to save his life so the lecturer also hopes to strengthen his case by arguments like these.

5. He labours the point to such extremes that the hollowness of his case becomes apparent on the face of it. For instance, he goes on to quote the following passage from the said work to show that Chanakya cited Atharva Veda in a certain place in preference to the other three Vedas which are of greater sanctity in the eyes of the Hindus. Now he forgets that Hindus have four Vedas. And the Atharva Veda is one of them. The Atharva Veda is not the scripture of the Zoroastrians. Even Dr. Spooner does not venture to say so. That being the case if Chanakya cited any passage from the 4th Veda in support of the proposition laid down in the quotation what sin did he commit? And how does that support the theory of the learned doctor? Does it not carry its own refutation? Mere perusal of the passage will leave no room for doubt that Chanakya was a Brahman of Brahmans. He

quotes a translation of the passage as :—“ Him whose family and character are highly spoken of, who is **well-educated in the Vedas and the six Angas**, is skilful in **reading portents providential** or accidental, is well-versed in the science of Government, and who is obedient and **who can prevent calamities providential or human by performing such expiatory rites as are prescribed in the Atharva Veda**, the king shall employ as high priest. As a student his teacher, a son his father, and servant his master, the king shall follow him.” Now the above passage clearly shows that Chanakya lays down that king should select none but Brahmans as their priest and of the Brahmans only those who are well-versed in the Vedas and Vedangas.

Had Chanakya been a non-Brahman or a degraded Brahman he would not have given such prominence to the Vedas and the Vedangas. This passage gives the lie direct to the proposition laid down by Dr. Spooner. It smashes his whole case. Surely the follower of Atharva Veda would not or could not be the magians of Dr. Spooner. The fact is that the Hindus have four Vedas but Rig Veda, Sham Veda, Yajur Veda are given higher place than Atharva Veda just as of the four **Varnas** amongst the Hindus, the Brahmans, Kshatriyas and Vaiyssas are considered higher in status than the fourth **Varna**, the Sudras.

This does not mean that Sudras are not Hindus. Every twice-born caste is enjoined by the Shastras to read all the **four** Vedas.

The learned doctor cannot improve his case by saying that Chanakya was not a Brahman because he followed the Vedas and the Vedangas, which of course includes Atharva Veda. For certain purposes and certain occasions Atharva Veda has to be preferred. Where the other Vedas are silent, the authority of Atharva Veda is supreme. The proposition Chanakya was laying down as contained in the above-mentioned quotation had the sanction of Atharva Veda, the Veda that deals with questions of the kind under discussion.

If the ancient magians also held doctrines (which we do not know and are not prepared to accept as true) similar to some of the doctrines mentioned in the Atharva Veda, that is neither here nor there.

When the Hindus in a body and their books (*vide* Bhavishya Puran, Vishnu Puran, Katha Sarit Sagar, Mudra Rakshas, Kamadkiyaniti, Chanakyaniti) and others say that Chanakya was a good and pure Brahman it does not lie in the mouth of gentlemen of other faith and nationality to belittle the fact by subtle and far-fetched arguments, however ingenious they may be. It is a matter of common knowledge that Chanakya brought about the downfall of the Nanda dynasty and why? According to the superstitious ideas prevailing in that time it was considered inauspicious to allow even learned Brahmans of dark complexion to be present on the occasion of the performance of *Sradh* and so Nanda the Great

asked Chanakya who had a dark complexion to go away from the place where he was then engaged in performing some *Sradh* ceremonies. Chanakya who was the most highly-educated Brahman of the age and the most independent and fearless man resented this affront and then and there vowed to destroy the dynasty. How he succeeded and what were his works and doings need no recapitulation here. Suffice it to say that Chandragupta who got the throne and was able to establish a new dynasty of his own was set up and supported by Chanakya, the King-maker and iron chancellor of the Empire. In face of all these recorded historical facts it would be simply presumptuous on the part of any one to start a different and contradictory story. Had Chanakya been Persian, his skin or complexion would not have been of a black colour and the Hindu people in a body would not have given him the place of a Brahman. Brahmins are born, not made any where.

(4)

The imaginary settlement of the Persians in India in pre-historic times is based on the assumption that the figure of Asuramaya in epic literature is so prominent that it cannot be accounted for in any other way than that in epic times in India there must have been a large body of Zoroastrians in the country. *Shabash!* After this "assumption" which must be held to be more reliable than any statement of poets no sounder argument of the alleged Persian settlement

is needed to convince the critic. Once you accept "the assumption" as 'truth' and 'nothing but the truth' the rest follows as the night the day. Unfortunately or rather fortunately, the truth-seekers in the first place do not seem to be disposed to accept the 'assumption' as correct and in the second place even assuming the 'assumption' to be axiomatic truth the story of 'settlement' still remains to be proved. The 'assumptions' are alleged to be based on the following two points, viz:—

1. All structures in the Mahabharat are regularly assigned there to a certain spirit called, *in present day pronunciation*, Asuramaya, while the prototypes of the same structures in Persepolis were erected by the grace, *so the inscriptions tell us*, of a spirit, Ahura Mazda.

2. The figure of Asuramaya in epic literature is so prominent that it cannot be accounted for by any other assumption than that in epic times in India there must have been a large body of Zoroastrians in the country.

Now, can anybody after carefully reading the above-mentioned points be satisfied that they are conclusive evidence of Zoroastrian settlement in India or for the matter of that that the Indian palaces were erected by Persians? Do they show anything more than that in ancient India as also in ancient Persia, the two bordering countries, there were some common beliefs and superstitions. That it was then the fashion to

ascribe grand palaces to spirits and that figures of spirits were often painted or placed on or near the gate or other prominent parts of the palace. Even in these days we find figures painted on the doorways and walls of houses of respectable persons, and clay or stone figures collected and placed in prominent part of the house. This was a favourite fashion then in vogue both ~~as~~ amongst high and low. Even in this 20th century we have seen this in very many places and in various parts of India. Then fancy the absurdity of the 'Mauryans' being called Persians, because in the Mahabharat the palaces were described as having been made by spirits. How could Mahabharat refer to the palaces of Chandragupta's time when the age of the Mahabharat was over thousand years earlier ? So far as our information goes there was no Persian empire at the time of the Mahabharat. Persian empire came into existence much later and was not long-lived. So far as communication between the two neighbouring countries is concerned no sane man can doubt it. It does not require the services of learned doctors to prove this fact.

It is one thing to say Mauryans were Persians and another to substantiate it. Then to ask the Indians to believe the astounding theory that stone buildings were for the first time introduced into India by the Mauryans is another extraordinary feat bordering on the ridiculous.

India, which is full of mountains and hills where stone of all kinds and descriptions are to

be had cheap and in abundance, did not contain houses built of stone ! Even Kings and Monarchs of India before the time of Chandragupta did not know the art or had no sufficient means to build houses with stones ! The then Hindus who had wonderful systems and six different schools of philosophy, who had the Gita, the Mahabhart, the Ramayan, the four Vedas, the six Vedangas, the eighteen Purans, the Sutras, the twenty-five Upnishads, the Manu and nineteen other Smritis, the Dharma Shastras and innumerable other books on all the branches of knowledge did not or could not build palaces of stone in their own country ! We have yet to learn who built the Temples in the caves of Ellora. Can our learned Doctor point out one such in all Persia or any othe part of the world ? Does he not know that the Huns and other barbarians destroyed all the remnants of ancient Hindu glory ? Is it a wonder that after the lapse of thousands of years, nay change of *yugas*, the ancient Hindu palaces are not in existence ? But if they are gone their traces and traditions still remain. What about Ayodhya, the capital of Shri Ramchandra, Lanka, the capital of Ravana, Mathura, the capital of Ugrasen and Yadubansis, Dwarka, the abode of Shri Krishna Chandra and Yadawas, Indraprastha and Hastinapore, the capitals of the Pandavas and the Kurus respectively ? The descriptions of the palaces, forts and fortresses, their equipment, and so forth, are still extant. A nation that could construct and use Pushpak Bimans and brought the arts and sciences to perfection did not know how to build a

stone-house ! That is too bitter a pill to be easily swallowed. The Persian religion, rites and ceremonies greatly resembled those of the Hindus, so much so that they were thought to be a form of Hinduism. Persia having been conquered by Khalifa Omar in and about 636 A. D. the Zoroastrians who would not embrace Islam were driven out. They fled from their own country and for the first time came to India in the middle of the 7th century A.D. Jadu Rana, the King of Gujerat, was approached by them and he, after being satisfied by the Persian high priest about their religion and religious rights and ceremonies, was so much pleased that he not only allowed them to settle in his kingdom but granted them permission to build their temple and freely perform all their rites and ceremonies. A perusal of the sixteen heads, under which the Zoroastrian priest expounded the tenets of his religion and explained his religious rites and ceremonies, clearly shows the similarity of the Hindu and Zoroastrian religions. No wonder then if Dr. Spooner finds similarity between the Hindus and Zoroastrians in several respects. That does not and will not justify him in drawing the conclusion that the Hindus were of the same tribe or sect as the Zoroastrians. It is these similarities and resemblances that have made him think that Asoka and Buddha belonged to a sect of Zoroastrians. If Zendavesta calls Buddha a 'heretic' (as the Doctor says, but which we do not know), that does not prove that Buddha was a Zoroastrian. Buddha was rightly called a 'heretic.' He being a Hindu, worshipper of the Sun and other gods, gave up his own ancestral religion

and founded a new one with which Zoroastrianism had no sort of affinity whatsoever. Any one who forsakes his own religion and embraces another diametrically opposed to it is still called a heretic. Hindu religion, however, is so vast and comprehensive that both the worshippers and non-worshippers of Gods are included in it. The Hindu Shastras have laid down that there would be several *Avatars* or incarnations of God on earth and that Buddha *Avatar* would be one of them. Had Buddha been a foreigner, he would not have been given that position by even the Hindus who were opposed to Buddhism. Our learned Doctor also admitted in his lecture at Simla that Buddhism was an off-shoot of Hinduism and that this religion would have been impossible without Hinduism. As regards Buddha and Asoka being of the same race there is no difference of opinion. They both were born of Kshatriyas, only Asoka's blood was impure, his great-grandmother being Mura (a barber woman).

It is a matter of great regret that our learned Doctor did not settle the question of the sites of Asoka's and Chandragupta's palaces. According to Houen Tsiang's description of the palaces and monasteries of Asoka at Pataliputra, Kumhrar would not be the site of Chandragupta's palace but that of Asoka. The writer of this article showed Dr. Spooner a place where most likely Asoka's big iron or stone trough lies buried in the ground. Colonel Waddel also mentions the fact in his official report and says that if once that trough is found out, all doubts and

perplexities about the location of the palaces and other public buildings of the Mauryan period would be set at rest for ever. The exact spot referred to by Colonel Waddel was pointed out to the learned Doctor, some old persons who knew about it corroborating the statement. Dr. Spooner, in the presence of Hari Das Babu and others, promised to make an excavation at that place, but somehow or other he put it off. Such an important 'find' would have made him give up all his theories and preconceived ideas. Colonel Waddel closely followed and identified the sites by a reference to the descriptions given by the Chinese pilgrims Fa-Hian and Houen Tsiang. No reason is assigned why Colonel Waddel's plans were not adopted. According to him the site of Chandragupta's famous palace, Sugang Prashad, would lie in the compound of Shah Arzani at Mohulla Dargah, while according to Babu P. C. Mukherjee it would be at the place in Mohulla Kila where now stands the old and dilapidated fortress built by Sher Shah. Hitherto no archæologist located the "Prashad" at Kumhrar. In our opinion Colonel Waddel seems to be right. No account of any Zoroastrian settlement in India before the 7th century A. D. is found in any history or any other reliable book that we know of. In conclusion, we hope our learned Doctor would excuse us for thus differing from his opinions and views which, in our humble opinion, do not seem to be correct. We have the greatest respect for him. We have written these articles simply from a sense of duty and not with a view to criticise him.

APPENDIX III.

The Behar and Orissa Research Society.

It is a matter for congratulation that the suggestions made in the *Express* that Bankipore should have a Historical Society were duly accepted by the sympathetic Government of the Province. Eminent scholars and writers also supported the proposal in the columns of the *Express* from time to time. Representations were also verbally made to high officers of Government especially to the Hon'ble Sir E. A. Gait, then a member of the Executive Council, and now the Lieutenant-Governor of the Province. It must be admitted that it was His Honour who used all his influence to give tangible shape to the proposal and but for him the Society would not have come into being, at least in the near future. The profound scholarship and vast learning combined with sound statesmanship and, above all, love to do good to the people that Sir Edward Gait possesses in a high degree induced him to draw the attention of Government towards the proposal and it was his great influence and personality that gave impetus to the cause and made it a success. The history of Behar is the history of Aryan civilization from its infancy—the history of the greatness and grandeur of ancient India. Consequently, the formation of the Behar and Orissa Research Society could not have been undertaken too soon. The remarkable speech of Sir Edward Gait at the inaugural meeting of the Behar and Orissa Research Society at the Government

House, Bankipur, on the 20th January 1915 clearly and succinctly explained the necessity for such a Society to promote research in the Province. It is a masterpiece of lucid exposition of all that could be said on the subject. The people of Behar are under a deep debt of gratitude to Sir Edward Gait for all that he has done and is doing for the uplift and welfare of the Province. Though the Society was started only a short time ago, it has fully justified its existence and bids fair to fulfil the hopes and expectations of the public by its usefulness in bringing out from oblivion the fair fame and name of Behar once more in the world. It is hoped it will authoritatively settle many questions regarding the several theories and conjectures that are set forth about the palaces and monasteries of ancient Pataliputra.

The manner in which Pataliputra was destroyed and the time of its destruction are also the subjects of much controversy. All these and various other matters are awaiting solution. I beg leave therefore to insert the following extract from an article in the *Express* dated 2nd April 1914 written by me with a view to draw the attention of the Society to the points raised in it.

"It is a matter of congratulation that the project for starting the Behar Historical Society has created a healthy desire in the minds of persons having literary or scientific bent of mind to find

out the hidden lore of antiquity that lies buried in oblivion. We all know that Pataliputra was the capital of the great Indian Empire for at least one thousand years. As the excavations are proceeding from day to day we come upon some new "find" or other, which increases our interest and excites our admiration for the pomp and greatness of Hindu India and ancient Hindu civilization ; but we are not agreed as to the identity and exact locality of the various palaces, monasteries, temples and public buildings that adorned the ancient metropolis. If we succeed in finding out certain fixed points and things which we hope we shall find in the near future, we shall have removed the veil of mystery and doubt that shrouds the ancient glories and grandeur of the greatest metropolis the world has ever seen. During the previous excavations by Colonel Waddel, I had ample opportunities to observe and examine the various sites and places minutely and my constant rambles in the fields and meadows, *bustis* and gardens of the *julla* and its suburbs, for many years, combined with my studies of the books on ancient Pataliputra and Magadha enabled me to gather certain useful informations and created a longing desire to know more and verify the conclusions and conjectures formed. My late lamented friend Babu Shiv Sanker Singh S. D. O, Bankipore, and an old resident of this town, encouraged me a good deal and often accompanied me in my rambles and took keen interest in the past greatness of the town. He introduced me to several learned pundits and scholars who were of great help to me in this

matter. Whenever any high officer of Government wanted to know anything about the ancient city, he invariably introduced me to them and I had the honour and the pleasure of showing over the places to and discussing matters concerning the same with many a high European officer such as Mr. J. H. Marshall M.A., C.I.E., Director-General of Archaeology, Sir F. W. Duke, Sir E. A. Earle, the late Mr. Lea and others. I requested them to excavate the place on a scientific basis and to preserve and keep all the "finds" in one place so that there may be every facility for all persons who may care to know or like to see them. Upto that time any one who came across any new "find" or interesting image or coin, etc., took them away so that in course of time all clues of making successful researches were being diminished and persons coming to see the place had to go away disappointed. The personages named above were appealed to and were persuaded to do something in that way but their transfers from the station and other causes, specially want of funds, stood in the way. It was at my earnest solicitation and the recommendation of the said Babu Shiv Shanker Singh that Mr. Earle, the then Commissioner of Patna, had the Agum-Kuan or the fathomless well of the time of Asoka the Great, excavated to its very depth and the whole of Kumhrar and Dhanukhi proclaimed as a protected place under the "Ancient Monuments Act." Mrs. Earle took greater interest in all these matters than even Mr. Earle. His sudden transfer, on promotion, from this place retarded the progress we had in view. Then

the sad and untimely death of the said Babu Shiv Shaker Singh gave a death-blow to all our projects in that connection for the time being. By the grace of God and the munificence of Mr. Tata, Dr. Marshall who knew every thing about the project was enabled to take up the excavations again and entrust the work to Dr. Spooner who is certainly the right man in the right place.

Dr. Spooner concedes that Panchpahari is the site of the five Elemental Towers that Asoka built with unparalleled magnificence, but he is doubtful as to Chhotipahari being the site of Upguptas' hermitage and Bhiknapahari that of Prince Mahendra's hermitage. But I agree with Colonel Waddel in thinking that Chhotipahari was the hermitage of Upgupta and Bhikhanapahari of Prince Mahendra. Mr. Beal has made some serious blunders in his translation of Houen Tsiang's works. He translates the word in original as "tower" which means "terrace." Then again Mr. Beal has used the words "south-east" and "south-west" instead of north-west and south-east indiscriminately in various places which give rise to great confusion and doubt in one's mind while locating any particular place or building. Dr. Spooner has not convinced me by producing old plans and giving reasons about the identity of the present place of excavation with the Throne-Room of Chandragupta. I still entertain doubt as to his theory about Asoka's Palace being in Bulandibagh or Sandalpur. My idea was and still is that the famous palace of Chandragupta called

the Sugang Prashad stood on the site of the present Dargah of Shah Arzani and that the famous monasteries of Asoka were built in Bulandibagh or Sandalpur, while Asoka's palace stood somewhere in Kumhrar or Dhanukhi. It is said that a very big stone or iron trough lies buried below fifteen feet of the present surface of the ground to the north of the railway line, just east of the culvert leading from Kumhrar or Dhanukhi to Syam Sar (Sewai tank) near Bawa Peyare Ram ki Bagh. If this big trough be unearthed, we shall be in a position to fix the locality of Asoka's Palace to a certain extent and our doubts and confusions would be greatly minimised.

It was for this purpose that I took Dr. Spooner to the place called Bawa Peyare Ram ki Bagh and pointed out the field where the gigantic trough is said to be buried. After making a thorough and searching enquiry he has consented to commence excavations in the said place by April next. I have further convinced him as to the existence of the tunnel or subterranean passage that lies concealed within the *busti*. It is to find out the said underground passage and other things that forty-three bighas of land, in the vicinity of Seikh Akramul Haque's house, have been acquired by Government on his report. It is not yet settled when this part of the village would be excavated; probably this would be done next year. There is another underground passage near the *Karbala*, to the west of it, commencing from *Gunsar* or *Gyansar* and running towards the north-west, but it was closed some years ago.

I think it should be found out and excavated and thoroughly examined. No doubt the Government is doing much in this line, but the people also should perform their share of the work. It is, therefore, necessary that a Historical Society should be formed without delay and adopt necessary methods to supplement the work and aid the Government in its laudable endeavours to enrich human knowledge and bring to light the invaluable and priceless treasures that will once more raise the name and fame of our province in the far off lands beyond the seas and all the quarters of the Globe."

APPENDIX IV.

An Account of Magadha.

From a careful study of the Mahabharat, the Vishnu Puran and the Bhavishya Puran we get the following account of Magadha :—

Raja Pirthu, son of Raja Venu, had two favourite courtiers named Soot and Maagadh. They rendered signal services to the Raja whereby he was so much pleased that in reward he gave Anoop-desh to Soot and the province or *desh* called Magadha to Maagadh, which bore his name. Maagadh became the founder of a long line of kings who reigned in Magadha. Jarasandh, son of Raja Brihadrath, was descended from the line of Maagadh who was himself a descendant of Pallav of the Lunar dynasty.

Of the line of Jarasandh the following kings ruled Magadha for a thousand years :—Sahdeo, Somapi, Srutwan, Ayutayu, Nirmitra, Suchhatra, Brihat Karma, Susram, Dirhsen, Sunati, Subal, Suniti, Satyajit, Biswajit, and Repunjai. Repunjai was killed by his minister Sunak who gave the throne to his son Pradyot. Five kings of this line ruled over Magadha. They were Pradyot, Palak, Bisakhyup, Janak and Nandibardhan. After them Sisunag came to the throne. He and nine of his descendants reigned over the country in succession. Their names are :—Sisunag, Kaackburn, Kshemdharma, Khestragya, Bimbisar, Ajatsatru, Darbhak, Udayaswa, Nandibardhan

and Mahanand. After Mahanand his son Nanda, born of a *Sudra* woman, ascended the throne. He had eight sons, the eldest of whom was named Sumali. Nanda, Sumali and others called the nine Nandas were killed by Chandragupta with the help and advice of Chanakya. Chandragupta was a bastard, being the son of Nanda, from his mistress Mura, a woman of the barber caste. Hence Chandragupta was nicknamed Maurya and his dynasty is known as the Maurya dynasty. Ten kings of this line ruled over Magadha. Their names are :—Chandragupta, Bindusar, Asokbardhan, Suyasa, Dasratha, Sangat, Shalisuk, Somasharma, Shatdhanwa and Brihadrath. Then came ten kings of the Sunga dynasty who were by caste Brahmans. The last king of the Maurya line was deposed and killed by his commander-in-chief and minister, Pushpmitra. The Sunga kings were :—Pushpmitra, Agnimitra, Sujiyest, Basumitra, Ardrak, Pulindak, Ghasbasu, Bajramitra, Bhagwat and Deomurti. Then the Andhra dynasty came to power and ruled the country. Thirty kings of this line succeeded to the throne one after another. Their names are :—Chhipra, Krishna, Shri Santkaran, Purnotsang, Shakkarni, Lambodar, Dwibilak, Meghswati, Paduman, Arishtkarma, Halaya, Pattlak, Prabilasen, Sunandan, Shatkarni, Chakra, Shatkarni, Shivaswati, Gomati, Puliman, Shatkarni, Shivashri, Shivaskandh, Yajyashri, Bijai, Chandshri, and Pulomach.

After these ninety Rajas of various dynasties ruled the country viz :—

7	Kings of Abhir	dynasty.
10	" " Gardabhil	"
16	" " Shakbanshi	"
8	" " Yavana	"
14	" " Tushar	"
13	" " Mund	"
11	" " Mauneya	"
11	" " Paur	"

The list of kings and dynasties mentioned herein has been taken from the Vishnu Puran. Their geneology is also to be found in Shrimad Bhagwat.

I give below a list of the dynasties that ruled over Magadha up to Vikramaditya with the total number of years for which each dynasty ruled. This list I take from the Bhavishya Puran.

Names of dynasties	No. of kings	Period of rule.
Magadh bansi	...	— 1000
Pradyot banshi	5	... 138
Sisunag	10	... 360
Nanda and his sons	9	... 100
Maurya bansi	10	... 137
Sunga	10	... 110
Kanava bansi	—	... 345
Andhra bansi	30	... 456
Abhir	7	... 100
Gardabhil	10	... 98
Kank	16	... 200
Vikramaditya of Ujjain	—	—
		3044

From the above list we can easily find out the number of years of any particular reign.

The present *Sambat* is 1974. The era was founded by Vikramaditya of Ujjain to commemorate his great victory over the Shakas in 57 B. C. Three thousand forty-four years had intervened between the reigns of Jarasandh and Vikramaditya. So adding 3044 to 1974 we get 5018 years which is the correct age of Jarasandh. He thus flourished in or about 3101 B. C. A perusal of my article on "The date of the Mahabharat War" published in the Souvenir Number of the *Express* dated the 3rd of February 1916 will convince all unprejudiced readers, about the correctness of the above statement. No doubt the Mahabharat War took place sometime after the death of Jarasandh and the total number of years 3044 includes the period of Jarasandh's reign, but it should be remembered that Vikramaditya's era does not commence from the day he ascended the throne, but some years after when he extirpated the Shakas at the battle of Korur. So if we deduct the period of Jarasandh's reign and the period between his death and the fatal battle of Kurukshestra, we shall also have to add the number of years that elapsed between the accession to throne of Vikramaditya and the battle of Korur which will give the same result. In any case the difference of a few years does not and cannot count in such matters. It thus appears that the Mahabharat War took place $(3044 + 1974)$ or 5018 years ago.

APPENDIX V.

Ancient Course of the River Sone.

The ancient course of the river Sone has been a subject of much discussion. Several eminent engineers and antiquarians have examined its old bed and traced its course all along from Terarhi near Daudnagar right up to Futwa where it then fell into the river Ganges. The conclusion arrived at is that the river Sone formerly flowed through Terarhi (about sixty miles above its present junction with the river Ganges), close to Daudnagar, to Sidhrampur and thence to Sonbhadra on the Punpun. From here it followed the present course of the Punpun and flowed past the villages of Ranpur Chai, Kyal, Khajhsa, Chandhos-buzurg into the Morahar and then via Mohiuddinpur-Khera and Fatehpur Kallan into the Ganges at Futwa. Coarse yellow sand and pebbles precisely resembling what are well known as the Sone sand and pebbles have been found all along this course. Close to Mohiuddinpur there is an extensive *Jhil* or lake which Mr. Beglar says, is the remnant of the old bed. Sonamayi, now a small village three miles south-east of Mohiuddinpur-Khera, was once an important place on the banks of the river Sone. That it was a place of considerable consequence is evidenced by the ancient remains found here. The reason for its ancient importance, according to Mr. Beglar, was that the road from Rajagriha to Patna crossed the river Sone near this village. But although it is perfectly clear that this was the

course of the Sone at a certain period, the excavations of General Cunningham show that at one time the Sone, or a branch of it, flowed close to the south of Panj Pahari and Patna, past Manpur Bairia and Mahaoli.

A statement of Patanjali proves that in his time the Sone flowed down this channel. This was certainly its course at the time of the Ramayana and the Mahabharat and it continued in this course at the period of Buddha's death. It did not however flow through that channel at the period of the composition of the Mudra Rakshshus which shows that it had begun flowing down its present bed. So it is clear that at some intermediate and so far undetermined period the Sone changed its old course and flowed down another channel, which according to Captain Maxwell would be a channel from Saidabad past Naubatpur, Bikram and Phulwari, and on eastwards past Manpur Bairia and Mahaoli, but this much seems to be certain that the Sone did not long continue in this course. The absence of *Jhils* along this line as also of any single important place of antiquity are proofs positive that the Sone flowed through this course for a short period only.

Referring to the course of the river Sone Mr. M. P. B. Duell, an engineer in the Patna Division for twelve years, who has examined this part of the country with great minuteness and attention, says:—"I believe it wandered from its present channel between Arwal and Daudnagar,

crossed the Patna branch road north of Masaunhi, entered the Punpun, and thence flowed partly into the Ganges at Futwa, and along the course of the Maithwan *Nuddy* towards Monghyr."

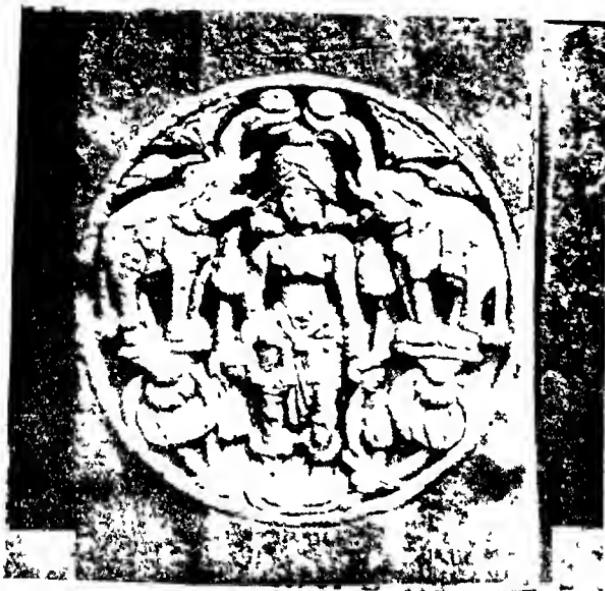
According to Mr. Ravenshaw, the river flowed, at some time, from a point near Saidabad via Bikram to Naubatpur, Phulwari and Mithapur to Bankipore where it joined the river Ganges about two hundred yards west of the Golah. Mr. Beglar does not endorse this opinion. Lieutenant Maxwell of the Artillery says that Mr. Ravenshaw was successful in tracing this bed. Lieutenant Colonel R. A. Waddel M.B., L.L.D. in his report on the Excavations shows in the map of the Ruins of Pataliputra, the same state of things viz. the old river Sone falling into the Ganges close to Bankipur on the west.

CORRIGENDA.

<i>Page.</i>	<i>Line.</i>	<i>For</i>	<i>Read.</i>
41	17	pohhar	pokhar
52	27	at	in
56	5	draught	drought
58	28	wearsome	wearisome
76	12	displased	displayed
100	11	in	for
149	27	thurst	thirst
152	20	surrounded	surrounded by
156	2	ike	like
164	7	relieve	relievo
180	33	ooted	looted
188	19	cognet	cognate
191	7	exegencies	exigencies
193	9	Persipolis	Persepolis
194	9	to	of
198	29	in	at
201	8	vouge	vogue
202	17	othe	other

N. B..—Omit *a* at the end of line 8 in page 201.

Rambles in Bihar 



SRI KRISHNA

